THE OREGON CHURCHMAN

A paper devoted to the interests of the Episcopal Church in Oregon, issued monthly, the tenth of each month—excepting July and August—at 149½ First Street, Portland, Oregon.

Editors: The Rev. John D. Rice and the Rev. E. H. Clark.
Manager: John W. Lethaby.
Subscription price, 50 cents per annum, payable in advance.

PORTLAND, OREGON, SEPTEMBER 10, 1922

SPECIAL GENERAL CONVENTION NUMBER

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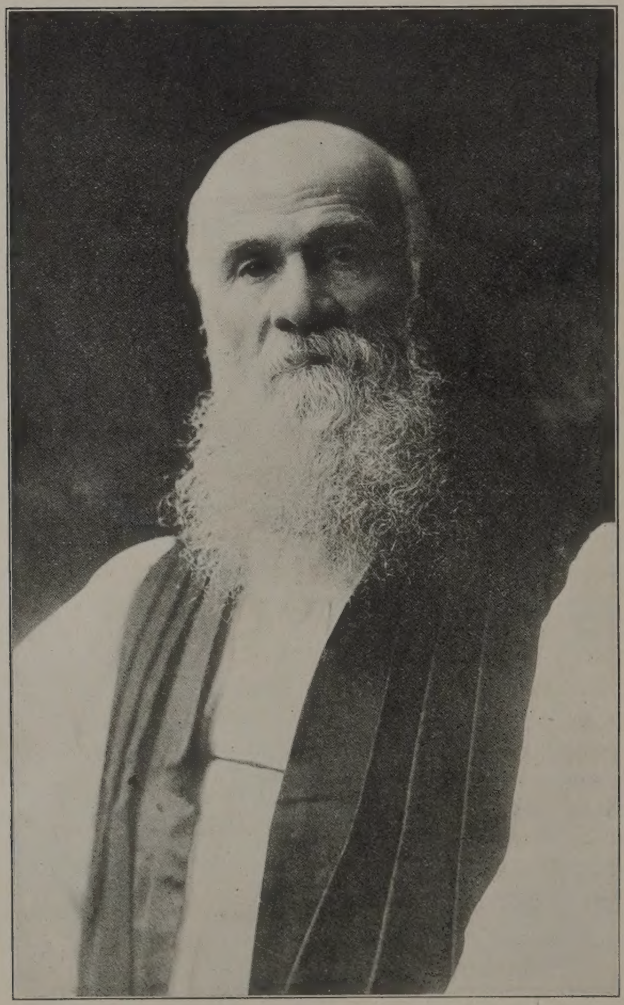

The Most Rev. Daniel S. Tuttle, D.D., L.L.D.,
Presiding Bishop

MESSAGE FROM BISHOP TUTTLE

To the People of Oregon.

Judging from the prints & sketches that I have seen of your Municipal Building & its Rooms, you of Portland are preparing to furnish admirable quarters for the Houses & Auxiliaries of the General Convention in September & October, 1922. Loyally & wisely you of the local constituency are already doing preparatory things. That is as it should be. To fix & marshall all details may seem to be fussing with little things. But little things make perfection, & perfection is not a little thing.

We are coming to you, a thousand & more of us, in the Autumn of 1922 to sojourn for quite a season.

Oregon! It is a full vowelled word. The lips cheerily concentrate themselves into a robust roundness as they speak it. It's State is one of the forty Eight Stars of the Union, & a bright one too. It's Diocese is one of the sixty nine American Dioceses. New Dioceses though it be it challenges consideration. It was admitted to be a Diocese in 1889. Missouri was admitted in 1840, near half a Century Earlier. Yet to day Oregon furnishes one Communicant to every 122 of her population; while Missouri's ratio is one to 192.

All Hail to Oregon! We are glad to come to visit her. And she has splendid Church neighbors in British Columbia & the Dominion of Canada. And we can look over, as it were, upon their fields & gardens, & meet them personally too, & breathe their spiritual life.

(2)

Oregonians, we are coming to you to learn lessons & to receive profit from you in noting how, from your fields & cities & homes & churches, with all their glories & fur trades & lumber camps may be transmuted into comfort & culture & Civilization & Education & religion; & to pay our respects for your steadiness of faith & robustness of accomplishments that have been manifested by you from the earliest times till now; & to show our pride in you & to give our thanks to you that you have made this far off North Western Corner of our National domain to be a very center of Christian faith & Patriotic love & Missionary zeal.

And, while you & contact with you are doing us all this good, may we not indulge the hope that our coming may also bring some little good to you?

For one thing, will not the Convention be an object lesson & much to the profit of us all of how our Church, with a foundation in fact, may be not inaptly styled the American Church?

There is not a rood of the solid earth or of the billowy sea over which the stars & stripes wave in sovereignty but that has a Bishop of our Church assigned to its care in matters of spiritual There are no North & South cleavages to divide us lines of terrestrial latitude; no Congregational perils, anywhere engendering segregation & self sufficiency among our Churches & Parishes; & no foreign prelate of any name or rank having any mandate to command or challenge our Ecclesiastical Allegiance. When the General Convention meets, with its delegates from the North & the South & the Isles of the sea it will be to you & to us all a witness to the great fact of the Nationality of our Church.

All Hail, then, & Welcome! the General Convention of 1922! We all say it, with thanks & faith & hope & love & solid comfort.

Faithfully & affectionately

David S. Tuttle,

Presiding Bishop.

Aug. 19, 1921.

TO THE PEOPLE OF OREGON

By Bishop Tuttle

Judging from the prints and sketches that I have seen of your Municipal Building and its Rooms, you of Portland are preparing to furnish a desirable quarters for the Houses and Auxiliaries of the General Convention in September and October, 1922.

Loyally and wisely you of the local constituency are already doing preparatory things. That is as it should be. To fix and marshall all details may seem to be fussing with little things. But little things make perfection, and perfection is not a little thing.

We are coming to you, a thousand and more of us, in the Autumn of 1922 to sojourn for quite a season.

OREGON! It is a full-vowelled word. The lips cheerily concentrate themselves into a robust roundness as they speak it. Its State is one of the forty-eight stars of the Union, and a bright one, too! Its Diocese is one of the sixty-nine American Dioceses. New Diocase though it be, it challenges consideration. It was admitted to be a Diocese in 1889. Missouri was admitted in 1840, nearly half a century earlier. Yet today Oregon furnishes one Communicant to every 122 of her population; while Missouri's ratio is one to 192.

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Oregonians, we are coming to you to learn lessons and to receive profit from you in noting how, from your fields and cities and homes and Churches, whale fisheries and fur tradings and lumber camps may be transmuted into comfort and culture and civilization and education and religion: and to pay our respects for your sturdiness of faith and robustness of accomplishment that have been manifested by you from the earliest times till now; and to show our pride in you and to give our thanks to you that you have made this far-off northwestern corner of our National domain to be a very centre of Christian Faith and patriotic love and Missionary zeal.

And, while you and contact with you are doing us all this good, may we not indulge the hope that our coming may also bring some little good to you?

For one thing, will not the Convention be an object lesson and much to the profit of us all, of how our Church, with a foundation in fact, may be not inaptly styled the American Church?

There is not a rood of solid earth or of the billowy sea over which the stars and stripes wave in sovereignty but that has a Bishop of our Church assigned to its care in matters spiritual. There are no North and South among us to divide on lines of terrestrial latitude; no congregational polity anywhere engendering segregation and self-sufficiency among our Churches and Parishes; and no foreign prelate of any name or rank having any mandate to command or challenge our Ecclesiastical allegiance.

When the General Convention meets, with its delegates from the North and the South and the isles of the sea it will be to you and to us all a witness to the great fact of the Nationality of our Church.

All hail, then, and welcome, General Convention of 1922! We all say it, with thanks and faith and hope and love and solid comfort.

Faithfully and affectionately,

(Signed) DAN'L S. TUTTLE,
Presiding Bishop.

Aug. 19, 1921.

The first service of the Church in Portland was held May 18, 1851, by the Rev. William Richmond, who secured a leave of absence from his parish, St. Michael and All Angels', New York, to visit the Oregon country. As a matter of coincidence, note that the corner-stone of the new St. Michael and All Angels' Church, Portland, will be laid during the Convention.

The Auditorium, the home of the Convention, covers a block 200 by 200 feet, is 100 feet in height at the highest point, and cost $600,000.

This is the second time the General Convention has met on the Pacific Coast. San Francisco was hostess in 1901.

The Skinner pipe organ in the Auditorium was installed in 1917, at a cost of $25,000.

Portland, the Convention City

From one end of the country to the other, Portland is famed as a Convention City. Conventions she has had—scores of them, some bringing thousands of delegates and visitors to the Rose City, and one thirty thousand. A growing metropolis, centering railway systems make her a nerve-center of American business life; a port of the Pacific, the Columbia and Willamette waterways leading up from the ocean brings world commerce into her fresh-water harbor. Yet the finest honor she has ever enjoyed comes to her as the host city to the General Convention of the American Church—the queen convention in the history of the Pacific Northwest.

OREGON AND THE GENERAL CONVENTION

In opening wide its gates of hospitality to the General Convention of the American Church, the Diocese of Oregon is keeping several considerations well in mind.

It recognizes, first of all, that the Convention bears its own stamp of significance. What it is or what it does is independent of what regional or national center happens to be the host city; men and measures will speak for themselves. What transpires in the foreground commands the major interest the country over; the background must be incidental, be it the teeming life of the city of the seven millions or the picturesque, thriving Pacific Northwest.

Again, the General Convention as an assemblage of prime spiritual importance, needs no introduction on the Pacific seaboard. In the mind of both Church and state in this region, it is self-defining, self-revealing. The tidings that the American Church had elected to hold its triennial conclave in Portland leaped from the transmitting wires into the full comprehension of our citizens. Yet out of the hearty handclasps of host and guest will grow a pleasant, profitable intimacy, mutually enlightening and inspiring when we come to the details of close, personal interest.

To Oregon the very presence of the Convention will prove constructive in every way. A great exposition in Portland nearly two decades ago stirred industrial life, bringing city and state by swift advances to their present economic development. May not the General Convention do as much in a spiritual way? To the Diocesan Church will come, we are sure, a flood of inspiration—spiritually reviving, invigorating, stimulating to future growth. Within the Church and around it, spiritual enterprise will stand proudly erect, with greater confidence and greater strength flowing from the consciousness of our oneness in Christ.

Here another consideration is brought to the fore. Oregon must be presented to the General Convention. At the mere suggestion of such a function, western civic pride pricks up its ears. In fact, it is notoriously outspoken; given suitable occasion for expressing itself, it has never been known to run to cover. But our guests must remember that our civic pride is stirred by their presence; even so, local eagerness to point out the scenic marvels with which God has blessed this wonderland of the old-time Oregon, famed in poem, song and story, is purely secondary.

Emphatically, we want you to become acquainted with the industrial life and potentialities, the cultural development, and—above all else—the spiritual possibilities of this Pacific Northwest as a field of the Church's work. Here we disclose the motive of this magazine edition of the Oregon Churchman for the General Convention. Not only do we present the inspiriting interchange of greetings, in which are heard the voices of those magnificent leaders of the Church—Bishop Tuttle and Bishop Gailor—and the voices of our own diocesan, Bishop Sumner, and of our governor and mayor. And not only do we present the program and other details of the Convention. But also we are endeavoring to acquaint you with the life and activities of the Church in the Diocese of Oregon, from the beginning to the present.

True, we can show little to compare with the magnificent edifices and larger organization of the stronger Dioceses. On the other hand, our Diocesan situation will reveal a Church that is still in the making, hardly past the real foundation-building stages. Yet names of early Oregon missionaries shine in the annals of the American Church; our traditions are crystalizing. As you proceed over the course with us you will doubtless discern the heroic endeavors and achievements of the Spirit-guided Church as she has pushed through trackless wildernesses and won her way in new lands, enlarging the borders of the Kingdom. And you will also understand how the experiences of the Church in Oregon will be found to tally with many of those of the older Dioceses; how her present problems are typical of those general on this coast, and how her future is being moulded, signally, in this day of opportunity and grace.

The per capita issue of books from the Portland Central Library and its branch libraries is the highest in the United States.

FROM BISHOP GAILOR

THE GENERAL CONVENTION OF THE EPISCOPAL CHURCH

The Episcopal Church has a special claim to be called an American Church. The great majority of the Signers of the Declaration of Independence and of the men who organized the government of the Republic were members of her communion; and the democratic ideas, which inspired them, were incorporated in the constitution of the Church.

They boldly broke with existing ecclesiastical traditions by giving the laity seats and votes in the Church's councils and thus emphasized the popular character of her services as contained in the Book of Common Prayer.

When the Civil War divided the leading Protestant Churches into separate communions the Episcopal Church preserved her unity, although her members rendered conspicuous service on both sides of that terrible conflict. General Thomas was one of the greatest generals on the side of the North and Bishop McIlvaine, of Ohio, was a friend and adviser of President Lincoln; while a majority of the Southern military leaders were members of the Episcopal Church.

Today there is not a country over which the American Flag floats that is not under the jurisdiction of a Bishop of the Episcopal Church, and that cannot be said of any other American Ecclesiastical organization.

The General Convention

Once every three years the leaders of the Episcopal Church meet in General Convention, to receive reports of work done and to consider plans and policies for the future.

This council is composed of all the Bishops sitting as one House or Senate and a House of Deputies, consisting of four clergymen and four laymen, elected from each of the various dioceses, with delegations also from Missionary Districts. The women of the Church also meet in the triennial convention of the Church Service League and the Woman's Auxiliary. There will be men and women from every State and Territory, from every country under American jurisdiction, and from many foreign lands.

It is probably the most representative gathering of people of all sections of the United States that meets regularly in this country.

The Convention of 1922

The meeting of the Convention in 1922 will be the most important that has been held in many years. It will hear and consider the first report of the new organization, known as "The Presiding Bishop and Council." It will determine the status and consider the results of the movement, known as "The Nation-wide Campaign." It will continue the work of the revision of the Prayer Book and the discussion of the proposals on Christian Unity. Upon no previous Convention have devolved so grave and so momentous responsibilities; and every member of the Church is called upon to contribute, by prayer and service, to the success of this, the most important of all our councils.

By invitation of the Bishop and deputies of the Diocese of Oregon, this Convention is to meet in Portland. For the second time in our history this great gathering of Churchmen will assemble upon the Pacific Coast. We all realize the magnitude of the burden, which our brethren of Oregon have assumed, but we are also aware that Portland is a great City and that the hospitality of its citizens is "without grudging."

THOMAS F. GAILOR,
President of the Presiding
Bishop and Council.

WOMAN'S COMMITTEE OFFICE

The Woman's Committee for the General Convention of the Episcopal Church has fitted up an office in room 9 of the Ainsworth Building, for the use of the General Chairman and as a meeting place for committees. The women are under deep obligation to Mr. and Mrs. A. P. Henningsen for the use of the beautiful rug which graces the floor; to Mr. and Mrs. J. H. Bagley for the gift of a desk; to Mrs. C. W. Holmes for the library table; to Mr. C. E. Hickman of the Pacific Telephone Company for the installation and use of the telephone, and to Mr. John W. Lethaby and Mrs. Thos. W. Kirby for pictures.

574 ELM STREET
PORTLAND, OREGON

To the Clergy and Laity of the Diocese:-

The General Convention of the Church is to be ours in September, 1922.

We shall approach it with mingled feelings of joyous anticipation and confidence in our ability to entertain it happily and effectively.

The Diocesan Convention by resolution has ordered the Bishop to set up the organization for handling the Convention and it is now practically complete. Notices are being sent out asking over one hundred Laymen to serve on the committees. I hope if you are a recipient of such an invitation you will not decline it. The previlege of serving the Church in such a capacity will probably never come to you again for only once before in over one hundred years has the Church come toe the great Pacific Coast. I call you to join with us in making the Convention the success which it is quite possible for us to insure it by working altogether.

Simultaneously with the Convention will be the Triennial of the Woman's Auxillary. This will be almost as important as the Convention itself, and will require a large number of women for service on the various committees. This organization is also being completed and notices will be sent in the near future. In this way the Laywomen of the Church will be quite as active as the Laymen. They will also assist in many other ways in connection with the General Convention.

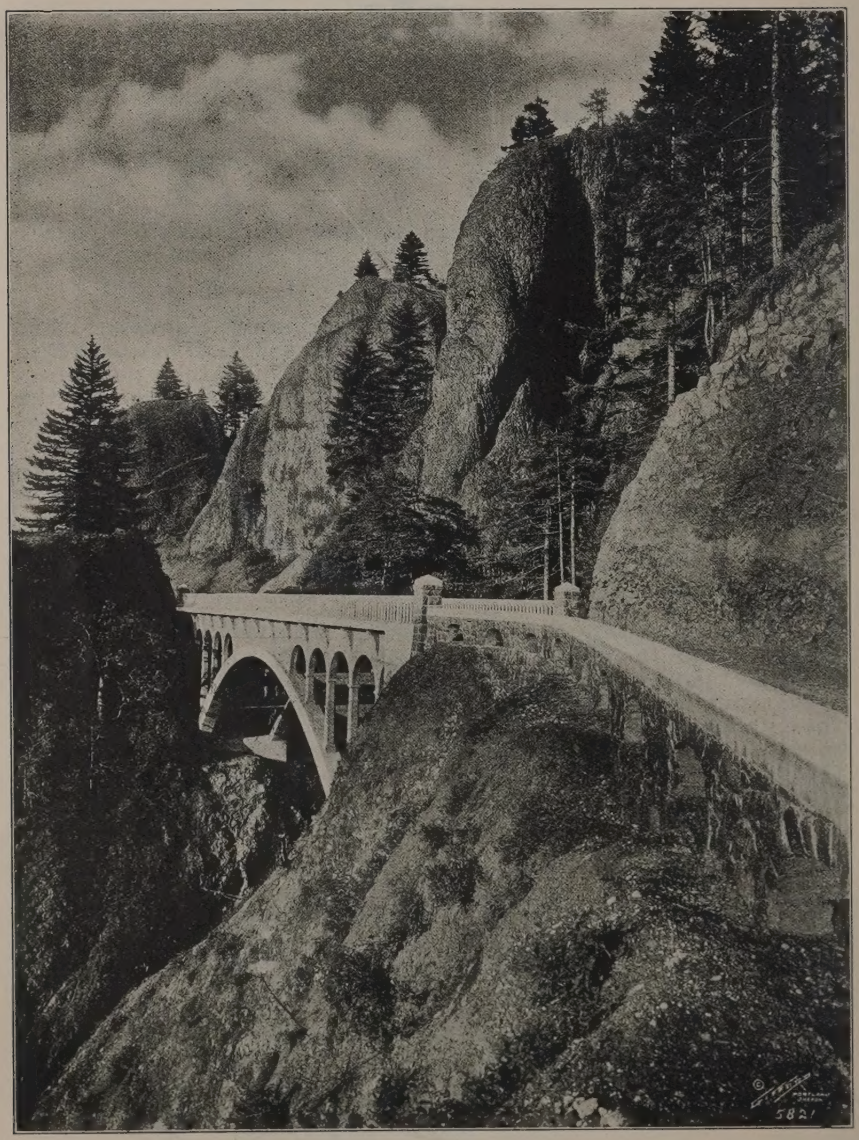
Great blessings are in store for the Church in the Diocese and for the city and state and the great Northwest. Let us not fail to rise to this magnificient opportunity. As each contributes his share of work so he will be blessed and also the large task which is before us will be made the lighter

Pray daily that our efforts may be blessed with the largest possible results and His Kingdom, thereby extended in this part of His vineyard.

Faithfully yours,

Walter T. Sumner

Bishop of Oregon.



Shepperd's Dell

STATE OF OREGON
EXECUTIVE DEPARTMENT
SALEM

August 15, 1921.

Rt. Rev. Walter T. Sumner, D. D.,
574 Elm St.,
Portland, Oregon.

My dear Dr. Sumner:

I wish to thank you for calling my attention to the fact that the General Convention of your Church will meet in the city of Portland in the fall of 1922. It is a compliment indeed to Oregon to be selected as a meeting place of some three thousand visitors representing an organization such as yours.

I am confident that the people of your Church and the people of Oregon will not fail to make this Convention a memorable one for all who attend. The accomplishments of your splendid Church organization are too well known to need any elaboration from me. It will be a wonderful and soul-stirring event to have with us this great conclave of delegates with their friends and relatives.

With the best of wishes for a most successful occasion, I am

Very truly yours,

Ben W. Olcott
Governor of Oregon.

Ben W. Olcott
M.K.

MAYOR'S OFFICE
PORTLAND, OREGON

GEO L. BAKER
MAYOR

August 25, 1921.

The Rt. Rev. Walter Taylor Sumner,
Bishop, The Diocese of Oregon,
574 Elm Street,
Portland, Oregon.

My dear Bishop Sumner:

It was with a great deal of satisfaction that I learned of the success of yourself and the Oregon Diocese in bringing to Portland the general convention of the Episcopal Church in 1922, and I wish at this time to extend to you my official commendation.

The City of Portland has gained a great reputation as a city of hospitality and cordialty in connection with conventions and it is up to us to inculcate this idea into the minds of the thousands of splendid citizens who will be here for this convention. We should and will extend to these visitors a welcome and an entertainment that they will remember and will endeavor to create the most favorable conditions for a highly successful business session. You may rest assured that the City of Portland officially and otherwise, stands ready to do whatever is necessary to make this an event second to none during the year 1922. You may count on me personally and officially for any assistance that may be needed.

Sincerely yours,

Geo. L. Baker

MAYOR.

HMW/B.

GENERAL CONVENTION PROGRAM

SEPTEMBER 6-23, 1922

CORPORATE COMMUNION—House of Bishops and House of Deputies only. Wednesday, September 6th, 7:30 A. M., Trinity Church.

OPENING SERVICE

Municipal Auditorium, Third and Clay Sts., Portland, Oregon.

WEDNESDAY, SEPTEMBER 6th, 10 A. M. Admission by ticket only. General public admitted at 9:50.

HOUSE OF BISHOPS—First business session, Wednesday, September 6th at 3:00 P. M., Municipal Auditorium. All sessoins will be held in the North Hall.

HOUSE OF DEPUTIES—First business session, Wednesday, September 6th, at 3:00 P. M., Municipal Auditorium. All sessions will be held in the main auditorium.

PRESIDING BISHOP AND COUNCIL—North corridor Auditorium, opposite entrance House of Bishops.

SECRETARIES OF SEVEN DEPARTMENTS—Second floor Auditorium, north exhibition hall.

WOMAN'S AUXILIARY will meet for first business session in assembly hall "A," Municipal Auditorium, at 2:00 P. M., Wednesday, Sept. 6. All sessions will be held here.

THE DEACONESSES OF THE CHURCH—Headquarters, St. Mark's Church. Corporate Communion, September 14th, 7:30 A. M., St. Mark's Church.

THE DAUGHTERS OF THE KING—Corporate Communion, Wednesday, September 6th, 7:30 A. M., St. Mark's Church. First business session Labor Temple, Wednesday, September 6th, at 2:30 P. M. Headquarters, second floor Auditorium

THE GIRLS' FRIENDLY SOCIETY—Headquarters, Portland Hotel. Registration, second floor alcove, Auditorium. Corporate Communion, Sunday, September 10th, 7:30 A. M., St. David's Church.

THE CHURCH PERIODICAL CLUB—Headquarters, second floor Auditorium. Corporate Communion September 15th, 7:30 A. M., Trinity Church. (For meetings see calendar.)

CHURCHWOMEN'S LEAGUE FOR PATRIOTIC SERVICE—Headquarters, second floor Auditorium. (For meetings see calendar.)

THE CHURCH SERVICE LEAGUE—Headquarters, second floor Auditorium. (For meetings see calendar.)

ST. BARNABAS' GUILD FOR NURSES—Headquarters second floor Auditorium. Corporate Communion, September 12th, 7:30 A. M., Bishop Morris Memorial Chapel, Good Samaritan Hospital.

PRE-CONVENTION MEETINGS

August 30th, 31st, September 1st, 4th, 5th.

Conferences of House of Bishops, North Hall of Auditorium.

MONDAY, September 4th, 8:00 A. M. to 8:00 P. M.—Registration, House of Bishops and House of Deputies, Basement of Auditorium.

MONDAY, September 4th, 2:00 P. M. to 6:00 P. M.—Registration of Delegates Woman's Auxiliary, Hall "A," Municipal Auditorium.

TUESDAY, September 5th, 8:00 A. M. to 8:00 P. M.—Registration, House of Bishops and House of Deputies, Basement of Auditorium.

TUESDAY, September 5th, 10:00 A. M. to 6:00 P. M.—Registration of Delegates Woman's Auxiliary, Hall "A," Municipal Auditorium. Registration for Study Classes Woman's Auxiliary, Second Floor Exhibition Room, Municipal Auditorium.

TUESDAY, SEPTEMBER 5th, 2:00 P. M.—Synod Eighth Province, business session, Pro-Cathedral.

TUESDAY, SEPTEMBER 5th, 3:00 P. M.-5:00 P. M.—Registration of delegates and visitors to the Conference of the Church School Service League and the School of Methods. Department of Religious Education. Lobby leading into Room 1, Auditorium.

TUESDAY, SEPTEMBER, 5th, 4:00 P. M.—St. David's Church, Preparatory Quiet Hour, Woman's Auxiliary. Conducted by the Rt. Rev. Arthur Selden Lloyd, D. D., of New York.

TUESDAY, SEPTEMBER 5th, 6:00 P. M.—Dinner for delegates to the Provincial Synod, Seward Hotel.

DAILY CALENDAR

SEPTEMBER 6—Wednesday:

7:30 A. M. CORPORATE COMMUNION. House of Bishops and House of Deputies only. Trinity Church.

7:30 A. M. HOLY COMMUNION. Woman's Auxiliary and all other women. Pro-Cathedral.

7:30 A. M. CORPORATE COMMUNION. Daughters of the King. St. Mark's Church. (Hereafter until the 11th, inclusive, Corporate Communion daily at Trinity Chapel, 7:30 A. M.)

10:00 A. M. OPENING SERVICE GENERAL CONVENTION. Municipal Auditorium. CONVENTION SERMON by the Rt. Rev. Edwin Stevens Lines, D. D., Bishop of Newark. Admission by ticket only. General public admitted at 9:50 A. M.

1:00 P. M. WOMAN'S AUXILIARY. Registration of Woman's Auxiliary Delegates, Hall "A," Municipal Auditorium. Registration for Study Classes of Woman's Auxiliary, second floor, West Exhibition room, Municipal Auditorium.

2:00 P. M. WOMAN'S AUXILIARY. First business session. Headquarters, Auditorium, Room A.

2:30 P. M. THE DAUGHTERS OF THE KING. First business session. Labor Temple.

3:00 P. M. HOUSE OF BISHOPS. First session, North Hall, Auditorium.

3:00-5:00 P. M. REGISTRATION of delegates and visitors to the Conference of the Church School Service League and the School of Methods. Department of Religious Education. Lobby leading into Room 1, Municipal Auditorium.

3:00 P. M. HOUSE OF DEPUTIES. Main Auditorium. First session.

4:00 P. M. WOMAN'S AUXILIARY. Afternoon tea, served by the Woman's Auxiliary for House of Bishops and House of Deputies. Basement of Auditorium.

8:30-11:00 P. M. RECEPTION TO THE BISHOPS AND THE LADIES ACCOMPANYING THEM, given by the Bishop of Oregon and Mrs. Sumner, Bishopcroft, 574 Elm Street. Invitation only.

SEPTEMBER 7—Thursday:

7:30 A. M. CORPORATE CELEBRATION OF HOLY COMMUNION for the Woman's Auxiliary. Presentation of the Triennial Thank Offering, Trinity Church. Celebrant—The Rt. Rev. Daniel Sylvester Tuttle, D. D., D. C. L., Presiding Bishop.

8:00 A. M. BISHOPS AND DEPUTIES. Registration. Basement Municipal Auditorium.

11:00 A. M.-12:00. WOMAN'S AUXILIARY. Final registration for Study Classes. Central Library, third floor.

11:00 A. M. THE DAUGHTERS OF THE KING. Meeting in Trinity Chapel.

12:00 M. CANADIAN DELEGATION received by General Convention. Main Auditorium.

3:00-5:00 P. M. REGISTRATION OF DELEGATES AND VISITORS to the Conference of the Church School Service League and the School of Methods. Department of Religious Education. Lobby leading into Room 1, Municipal Auditorium.

2:00-5:00 P. M. CHURCH SERVICE LEAGUE. Business session. Labor Temple.

3:00-5:00 P. M. WOMAN'S AUXILIARY. Reception to Auxiliary, by Mrs. Wilson Johnston and the Diocesan Executive Committee. Multnomah Hotel.

4:00-6:00 P. M. CHURCH SCHOOL SERVICE LEAGUE. Registration of delegates. Municipal Auditorium.

8:00 P. M. WOMAN'S AUXILIARY. Mass meeting. The Rt. Rev. Arthur Selden Lloyd, D. D., presiding. Speakers: Bishop Tuttle, Presiding Bishop; Bishop Sumner, of Oregon; Bishop Mikell, of Atlanta; Bishop Moulton, of Utah; Dr. Wood, Executive Secretary of Department of Missions; Dr. Sturgis, Secretary of Educational Division of the Department of Missions; Lewis B. Franklin, Treasurer to the Presiding Bishop and Council, announcing the amount of the United Thank Offering.

SEPTEMBER 8—Friday:

9:00 A. M.-1:00 P. M. MEETING OF THE CONFERENCE OF CHURCH SCHOOL SERVICE LEAGUE. Labor Temple.

9:00 A. M. THE DAUGHTERS OF THE KING. Conference at Trinity Chapel.

9:00-10:00 A. M. CHURCH SCHOOL SERVICE LEAGUE. Labor Temple.

9:30-10:45 A. M. WOMAN'S AUXILIARY STUDY CLASSES. Central Library.

10:00 A. M. THE DAUGHTERS OF THE KING. Business session. Labor Temple.

10:00-12:00 M. CHURCH SCHOOL SERVICE LEAGUE. Meeting of Commission and delegates. Labor Temple.

11:00 A. M.-1:00 P. M. JOINT SESSION OF THE TWO HOUSES OF THE GENERAL CONVENTION. Report of the Presiding Bishop and Council and Departments. Presentation of program for 1923-1925. Speakers: Bishop Gailor of Tennessee; Bishop Burleson of South Dakota; Bishop Tucker of Southern Virginia; Bishop Brent of Western New York; Bishop Reese; Lewis B. Franklin, Treasurer to the Presiding Bishop and Council; John S. Bryan, Richmond, Va.

1:00 P. M. THE DAUGHTERS OF THE KING. Business session. Labor Temple.

2:30-5:00 P. M. JOINT SESSION OF THE TWO HOUSES OF THE GENERAL CONVENTION, continuation of morning session.

4:00 P. M. AFTERNOON TEA. Basement of Auditorium.

8:00 P. M. DEPARTMENT OF SOCIAL SERVICE. Mass meeting. Municipal Auditorium. The Rt. Rev. Edwin Stevens Lines, D. D., Presiding. Speakers: Mary Van Kleeck, Director Department of Industrial Studies, Russell Sage Founda-

The Municipal Auditorium
(The Home of the Convention)

tion, New York; The Rev. W. Russell Bowie, D. D., Richmond, Va.; The Rev. Charles N. Lathrop, Departmental Secretary.

SEPTEMBER 9—Saturday:

9:00 A. M. THE DAUGHTERS OF THE KING. Coonference at Trinity Chapel.

9:30 A. M. WOMAN'S AUXILIARY. Business session. Headquarters.

9:00-10:35 A. M. CHURCH SCHOOL SERVICE LEAGUE. Classes in School of Methods. Labor Temple. Rooms A, B, C, D, F, G, H, I or J.

2:30 P. M. DEDICATION JOSEPH KITHCART CLARK SURGERIES. Good Samaritan Hospital, 23rd and Marshall Streets. Opportunity to inspect the hospital will be given all visitors.

6:00 P. M. DINNER AND CONFERENCE. Archdeacons of the Church. Multnomah Hotel.

8:00-11:00 P. M. DIOCESAN RECEPTION to House of Bishops, House of Deputies, Woman's Auxiliary, and visitors. Multnomah Hotel.

SEPTEMBER 10—Sunday:

7:00 and 7:30 A. M. CELEBRATION OF HOLY COMMUNION at Pro-Cathedral, St. Mark's and St. David's. Celebration at all other city Churches at 7:30 and as announced in press.

7:30 A. M. GIRLS' FRIENDLY SOCIETY. Corporate Communion. St. David's Church.

11:00 A. M. (For list of Bishops and others who will preach at the various Churches on Sundays, see Pulpit Assignments.)

2:00 P. M. MUSIC PRACTICE. Music led by Dean Peter C. Lutkin.

3:00 P. M. DEPARTMENT OF RELIGIOUS EDUCATION. Mass Meeting. Auditorium. Birthday Thank Offering of Church School Service League. Address by Bishop Rowe of Alaska.

8:00 P. M. NATION-WIDE CAMPAIGN DEPARTMENT. Mass meeting. Auditorium.

SEPTEMBER 11—Monday:

9:00 A. M. THE DAUGHTERS OF THE KING. Business session. Labor Temple.

9:00-10:35 A. M. CHURCH SCHOOL SERVICE LEAGUE. Classes in School of Methods. Labor Temple. Rooms A, B, C, D, F, G, H, I or J.

9:30-10:45 A. M. WOMAN'S AUXILIARY. Study Classes. Central Library.

11:00 A. M.-1:00 P. M. JOINT SESSION OF THE TWO HOUSES OF THE GENERAL CONVENTION. Department of Missions. Speakers: Bishop Graves of Shanghai; Bishop McKim of Tokyo; Bishop Hulse of Cuba; Bishop Overs of Liberia.

1:00 P. M. THE DAUGHTERS OF THE KING. Election of Council. Labor Temple.

2:00 P. M. WOMAN'S AUXILIARY. Business session, Headquarters.

4:00-6:00 P. M. CHURCH SCHOOL

SERVICE LEAGUE. Tea. Reception Room, Labor Temple.

3:00-4:00 P. M. MISSION STUDY CLASS. Church School Service League. Leader, Mrs. Thomas Weber. Labor Temple.

4:00 P. M. WOMAN'S AUXILIARY. Afternoon tea. Basement of Auditorium.

4:00-5:00 P. M. CONFERENCE DEPARTMENT OF RELIGIOUS EDUCATION. Subject, Pageantry. Leader, Rev. P. E. Osgood. Labor Temple.

5:00 P. M. Church Hospital Conference. All Bishops and Deputies having Diocesan Hospitals. Stage Committee Room, Auditorium.

6:00 P.M. CHURCH COLLEGE DINNER. Five Church College Alumni and friends. Portland Hotel. Bishop Brent, presiding.

8:00 P. M. DEPARTMENT OF PUBLICITY. Mass meeting. Municipal Auditorium.

8:00 P. M. GIRLS' FRIENDLY SOCIETY. Mass Meeting. Unitarian Church, Broadway and Yamhill Street. Speakers: Miss Florence Newbold, National Extension Secretary; Bishop Wise of Kansas; Rev. Frank H. Nelson of Cincinnati.

8:00 P. M. MASS MEETING. In interest Old Catholics and Eastern Orthodox Churches. St. David's Church.

SEPTEMBER 12—Tuesday:

7:30 A. M. ST. BARNABAS' GUILD CORPORATE COMMUNION. Bishop Morris Memorial Chapel. Good Samaritan Hospital.

9:00-10:35 A. M. SCHOOL OF METHODS. Department of Religious Education. Labor Temple. Rooms A, B, C, D, F, G, H, I or J.

9:30-10:45 A. M. WOMAN'S AUXILIARY. Study Classes. Central Library.

11:00 A. M.-1:00 P. M. JOINT SESSION OF THE TWO HOUSES OF THE GENERAL CONVENTION. Department of Religious Education. Main Auditorium. Program in charge of the Rev. W. E. Gardner.

2:30 P. M. CHURCH PERIODICAL CLUB. Labor Temple. Conference.

3:00 P. M. GIRLS' FRIENDLY SOCIETY CONFERENCE. Portland Hotel.

2:00-3:30 P. M. WOMAN'S AUXILIARY. Headquarters. Conference Diocesan Plans. Chairman, Mrs. Clinton Quin, honorary member of the Executive Committee, Texas Branch.

3:00 P. M. GUILD OF ST. BARNABAS FOR NURSES. Mass meeting. Unitarian Church, Broadway and Yamhill Streets.

3:00-4:00 P. M. CHURCH SCHOOL SERVICE LEAGUE. Mission Study Classes. Labor Temple. Leader, Mrs. Fry.

3:30 P. M. WOMAN'S AUXILIARY. Headquarters. Introduction of Foreign Visitors.

4:00-5:00 P. M. CHURCH SCHOOL SERVICE LEAGUE. Conference of Department of Religious Education. Labor Temple. Subject, Class Treasury. Leader, Rev. Dr. Bradner.

4:00-6:00 P. M. GUILD OF ST. BARNABAS FOR NURSES. Reception and tea, by Good Samaritan Hospital Branch, Portland Hotel Parlors.

4:00 P. M. WOMAN'S AUXILIARY. Afternoon tea. Basement of Auditorium.

6:00 P. M. DINNER TO MISSIONARY BISHOPS AND THEIR WIVES by Bishop and Mrs. Sumner. University Club.

8:00 P. M. DEPARTMENT OF MISSIONS. Mass Meeting. Auditorium. Speakers: Bishop Thurston of Oklahoma; Bishop La Mothe of Honolulu; Bishop Colmore of Porto Rico; Bishop Roots of Hankow, China; Bishop Touret of Idaho.

SEPTEMBER 13—Wednesday:

7:30 A. M. WOMAN'S AUXILIARY STUDY CLASSES. Corporate Communion. Pro-Cathedral.

9:00-10:35 A. M. CHURCH SCHOOL SERVICE LEAGUE. Study Classes. Labor Temple. School of Methods. Rooms A, B, C, D, F, G, H, I or J.

9:30-10:45 A. M. WOMAN'S AUXILIARY STUDY CLASSES. Central Library.

11:00 A. M.-1:00 P. M. JOINT SESSION OF THE TWO HOUSES OF THE GENERAL CONVENTION. Department of Christian Social Service. Main Auditorium. Program in charge of the Rev. Charles Lathrop, Departmental Secretary. Speakers: Bishop Lines of New Jersey; the Rev. D. R. Covell of Washington. Seamen's Church Institute. Speakers: E. L. Baylies of New York; Rev. W. T. Weston; Bishop Sumner; Bishop Davenport; Rev. C. P. Deems.

2:00 P. M. WOMAN'S AUXILIARY. Business session.

3:00-4:00 P. M. CHURCH SCHOOL SERVICE LEAGUE. Mission Study Classes. Labor Temple.

4:00-5:00 P. M. DEPARTMENT OF RELIGIOUS EDUCATION. Conference. Subject, Church School Service League. Leader, Miss Frances H. Withers. Labor Temple.

4:00 P. M. WOMAN'S AUXILIARY. Afternoon tea. Basement of Municipal Auditorium.

4:00-6:00 P. M. GIRLS' FRIENDLY SOCIETY. Reception Portland Hotel Parlors.

6:00 P. M. Seminary Alumni Dinners. General Seminary Multnomah Hotel; Western Seminary same. (See Bulletin board for others.)

8:00 P. M. DEPARTMENT OF RELIGIOUS EDUCATION. Mass meeting. Municipal Auditorium.

SEPTEMBER 14—Thursday:

7:30 A. M. DEACONESSES OF THE CHURCH. Corporate Communion, followed by breakfast. St. Mark's Church.

9:30 A. M. DEACONESSES OF THE CHURCH. Conference all day. St. Mark's Parish House.

9:00-10:35 A. M. DEPARTMENT OF RELIGIOUS EDUCATION. School of Methods. Labor Temple. Rooms A, B, C, D, F, G, H, I or J.

9:30 A. M. WOMAN'S AUXILIARY. Business session. Headquarters.

2:00 P. M. WOMAN'S AUXILIARY. Conference. Headquarters. Chairman, Mrs. L. C. Lance, President of California Branch. Subject, Parish Plans.

2:30 P. M. CHURCH PERIODICAL CLUB. Conference. Labor Temple.

3:00 P. M. GIRLS' FRIENDLY SOCIETY. Conference. Portland Hotel.

3:00-4:00 P. M. CHURCH SCHOOL SERVICE LEAGUE. Mission Study Classes. Labor Temple.

4:00-5:00 P. M. DEPARTMENT OF RELIGIOUS EDUCATION. Conference. Labor Temple. Subject, Teacher Training. Leader, Rev. Dr. Bradner.

4:00 P. M. WOMAN'S AUXILIARY. Afternoon tea. Basement of Auditorium.

6:00 P. M. YOUNG PEOPLES' DINNER. Y. W. C. A., Broadway and Taylor.

8:00 P. M. DEPARTMENT OF MISSIONS. Mass Meeting. Auditorium. Speakers: Bishop Quin of Texas; Bishop Mosher of Philippine Islands; Bishop Huntington of Anking, China; Bishop Kinsolving of Southern Brazil; Bishop Nelson of Albany; Bishop Rowe of Alaska. Presentation of Bishop Rowe Foundation Fund by Bishop Nichols, Chairman of Committee.

SEPTEMBER 15—Friday:

7:30 A. M. CHURCH PERIODICAL CLUB. Corporate Communion. Trinity Chapel.

9:30-10:45 A. M. WOMAN'S AUXILIARY STUDY CLASSES. Central Library.

9:00-10:35 A. M. CHURCH SCHOOL SERVICE LEAGUE. Classes in School of Methods. Labor Temple. Rooms A, B, C, D, E, F, G, H, I or J. Department of Religious Education.

11:00 A. M.-1:00 P. M. JOINT SESSION OF THE TWO HOUSES OF THE GENERAL CONVENTION. Department of Missions. Speakers: Bishop Mize of Salina; Bishop La Mothe of Honolulu; Bishop Morris of Canal Zone; Bishop Mosher of Philippine Islands; Bishop Moulton of Utah; Bishop Thomas of Wyoming; Bishop Bratton of Mississippi; Bishop Sherwood of Springfield.

2:00 P. M. WOMAN'S AUXILIARY. Conference Supply Work. Chairman, Mrs. Knight Wade, New York. Headquarters.

3:00 P. M. GIRLS' FRIENDLY SOCIETY. Conference. Portland Hotel.

3:30 P. M. WOMAN'S AUXILIARY. Missionary talks. Headquarters.

3:00-4:00P. M. CHURCH SCHOOL SERVICE LEAGUE. Mission Study Class. Leader, Miss Elizabeth Thomas. Labor Temple.

4:00-5:00 P. M. DEPARTMENT OF RELIGIOUS EDUCATION. Conference. Labor Temple. Subject, Summer Schools. Leader, Rev. Dr. Bradner.

4:00 P. M. WOMAN'S AUXILIARY. Afternoon tea. Basement of Auditorium.

8:00 P. M. CHURCHWOMEN'S LEAGUE FOR PATRIOTIC SERVICE. First Presbyterian Church. Bishop Manning of New York, Presiding. Speakers: Bishop Perry of Rhode Island; the Rev. Dr. Stires of New York; Mrs. Stephen T. Baker of New York; Bishop Sumner of Oregon.

8:00 P. M. CHURCH PERIODICAL CLUB. Mass Meeting. Trinity Church. Rev. Dr. A. A. Morrison, Presiding. Speakers: Bishop Tucker of Kyoto; Bishop Burleson of South Dakota; Bishop Kinsolving of Southern Brazil; Rev. Wm. A. Thomas of Point Hope, Alaska.

SEPTEMBER 16—Saturday:

9:00-10:35 A. M. CHURCH SCHOOL SERVICE LEAGUE. School of Methods. Department of Religious Education. Labor Temple, Rooms A, B, C, D, F, G, H, I or J.

9:30 A. M. CHURCH SERVICE LEAGUE. Business session.

NOTE: There will be no meetings of the Woman's Auxiliary on this day.

10:00 A. M. GIRLS' FRIENDLY SOCIETY. Conference. Portland Hotel.

3:00-4:00 P. M. CHURCH SCHOOL SERVICE LEAGUE. Mission Study Classes. Labor Temple.

4:00-5:00 P. M. CHURCH SCHOOL SERVICE LEAGUE. Conferences. Department of Religious Education. Labor Temple.

8:00 P. M. ROSE NIGHT with dedication of new rose to Mrs. George C. Thomas. Addresses by Governor Olcott, Mayor Baker, Bishop Thomas of Wyoming. Program under the direction of Royal Rosarians. Organ Recital, 7:30.

SEPTEMBER 17—Sunday:

7:00 and 7:30 A. M. CELEBRATION OF HOLY COMMUNION at Pro-Cathedral, St. Mark's and St. David's. Celebration at all other city Churches at 7:30 and as announced in press.

7:30 A. M. CORPORATE COMMUNION. Young People. St. Mark's Church.

11:00 A. M. (For list of Bishops and others who will preach at the various Churches on Sundays, see Pulpit Assignments.)

3:00 P. M. ST. MICHAEL AND ALL ANGELS' MISSION. (Bishop Scadding Memorial.) East 43d and Broadway. Laying of Cornerstone, New Church Building by Bishop Tuttle, assisted by Bishop Sumner.

8:00 P. M. DEPARTMENT OF MISSIONS. Mass Meeting on behalf of work among the Foreign Born Americans. Municipal Auditorium. Speakers: The Rev. Dr. George C. Stewart; the Rev. Thomas Burgess; the Rev. H. A. Flint; the Rt. Rev. Dr. Parsons, Bishop Coadjutor of California.

8:00 P. M. SERVICE ON BEHALF OF CHURCH MISSION OF HELP. Pro-Cathedral. Bishop Manning of New York, Presiding. Speakers: Bishop Sumner of Oregon; Mrs. John M. Glenn of New York; Mrs. Harold Lee Berry of Maine.

SEPTEMBER 18—Monday:

9:00 A. M.-12:30 P. M. MEETING OF THE CONFERENCE OF THE CHURCH SERVICE LEAGUE. Labor Temple.

9:30 A. M. WOMAN'S AUXILIARY. Business session. Auditorium.

2:00 P. M. WOMAN'S AUXILIARY. Conference. United Thank Offering. Auditorium. Chairman, Miss Bessie L. Franklin, United Thank Offering Treasurer of the Connecticut Branch.

2:00-4:30 P. M. MEETING OF THE CONFERENCE OF THE CHURCH SCHOOL SERVICE LEAGUE. Labor Temple.

3:00 P. M. RECEPTION AND TEA by Oregon Chapter Daughters of the American Revolution to visiting members. Home of Mrs. Fletcher Linn, 574 Laurel Street, Portland Heights. Speaker, Bishop Brent, Chaplain General A. E. F.

3:30 P. M. WOMAN'S AUXILIARY. Missionary talks on Latin America. Headquarters.

4:00 P. M. WOMAN'S AUXILIARY. Afternoon Tea. Basement of Auditorium.

6:00 P. M. DINNER IN HONOR OF PRESIDING BISHOP AND PRESIDENT AND COUNCIL, by the Greek Churchmen of the Pacific Coast. Invitation only.

8:00 P. M. AMERICAN CHURCH INSTITUTE FOR NEGROES. Mass Meeting. Auditorium. Bishop Gailor, Presiding. Speakers: The Rev. Dr. Patton; the Rev. J. S. Russell, D.D., Principal St. Paul's School, Lawrenceville, Va.; Wallace A. Battle, Principal Okolana Normal and Industrial School, Okolana, Mississippi; Dr. Wood; Rev. Dr. Stires.

SEPTEMBER 19—Tuesday:

7:30 A. M. CHURCH SCHOOL SERVICE LEAGUE. Corporate Communion. St. David's Church. Celebrant, the Rev. Wm. E. Gardner, D.D.

9:30-11:00 A. M. WOMAN'S AUXILIARY. Headquarters. Conference. Subject Educational Plans. Chairman, Miss Emily Tillotson.

9:30 A. M.- 1:00 P. M. MEETING OF CONFERENCE OF THE CHURCH SCHOOL SERVICE LEAGUE. Labor Temple.

11:05 A. M. WOMAN'S AUXILIARY. Missionary talks, Foreign Missions. Auditorium.

2:00 P. M. WOMAN'S AUXILIARY. Conference Young People's Work. Chairman, Mrs. George Biller.

3:00 P. M. GIRLS' FRIENDLY SOCIETY CONFERENCE. Portland Hotel.

4:00-5:00 P. M. CHURCH SCHOOL SERVICE LEAGUE. Quiet Hour, St. David's Church. Conductor, the Rt. Rev. David L. Ferris, D.D., Suffragan Bishop, Western New York.

4:00-6:00 P. M. WOMAN'S AUXILIARY. Afternoon tea. Basement of Auditorium.

8:00 P. M. DEPARTMENT OF RELIGIOUS EDUCATION. Mass Meeting on Pageantry. Presentation of model pageant. Auditorium.

SEPTEMBER 20—Wednesday:

9:30 A. M. WOMAN'S AUXILIARY. All-day business session. Headquarters.

4:00 P. M. WOMAN'S AUXILIARY. Farewell Tea. Basement of Auditorium.

SEPTEMBER 21—Thursday:

10:00 A. M. WOMAN'S AUXILIARY. Final Service. Celebration of the Holy Communion. St. Mark's Church. Address by The Rt. Rev. Louis Childs Sanford, D. D., Bishop of San Joaquin.

GENERAL CONVENTION COMMITTEES

(Diocese of Oregon)

Executive Committee

Honorary Chairman, The Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon.

General Chairman, Dean Vincent.
Vice-Chairman, Dr. S. E. Josephi.
Treasurer, C. F. Adams.
Secretary, John W. Lethaby.
The Rev. Thomas Jenkins, the Rev. O. W. Taylor, the Rev. E. T. Simpson, Rodney L. Glisan, C. N. Huggins.

Finance—W. J. Burns.
Entertainment—Dr. H. C. Fixott.
Reception—Dr. Wilson Johnston, M.D.
Convention Halls—Clarence D. Porter.
Transportation—W. F. Turner.
Housing—C. N. Huggins.
Luncheons—J. N. Dezendorf.
Music—Carl Denton.
Publicity—D. M. Botsford.
Pulpit Supplies—Rev. H. D. Chambers
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MISSION AND EDUCATIONAL EXHIBITS

Among the first of the Missionary exhibits to arrive were those from the Philippines and Alaska.

The Igorot and Filipino and other natives' work, such as baskets, vases, jewel boxes, fans, brooms, trays, jardinieres, coasters and nut baskets, are quite unique and beautiful, as well as the Indian baskets and work with which we are more familiar. The Church Missions House, New York, has been adding to this collection many unusual things sent from the foreign fields. These will appeal to the artistic sense of the connoisseur as well as to the common sense of the practical people, who like the useful as well as the ornamental things; and then there is that other class of people who, in imagination, can look beyond the mere form and color and can see the busy fingers of the native makers who are trying to become Christians. This will be in charge of the Woman's Auxiliary.

The Religious Educational Exhibit is better than ever before. The Morehouse Publishing Company has sent a most interesting and complete Church School and Sunday School Exhibit, as well as other Churchly and up-to-date books on religious education, gift books and devotional literature. This exhibit is in charge of Mrs. William R. Powell, assisted by Misses Marian and Ruth Jenkins.

The Department of Religious Education has sent from the Church Missions House,

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New York, a regular book store of the very best and newest books dealing with the educational problems, including mission study. This fine display is in charge of Dr. Sturgis of New York, assisted by members of the Woman's Auxiliary.

All of the Religious Educational Exhibits are in Exhibition Room No. 1 of the Auditorium, on the second floor on the north side. The Junior Exhibits are a part of it and to say that Miss Frances Withers and Mrs. Paul Cowgill, with a strong committee, are in charge of it promises something unusually good. The Church School Service League is something comparatively new and they will be able to demonstrate the working out of the plan.

The Church Service League has seven booths in the Exhibition Room at the front of the Auditorium on the east side on the second floor. Each of the seven organizations in the league has a booth with an appropriate exhibit, and these, with the other exhibits, arriving are the result of much thought and careful preparation and are full of interest and helpfulness.

Speaking of the days when the Church first came to Oregon, a pioneer citizen says: "Our houses were made of logs and mud, and we lived mainly on what we could raise on four or five acre tracts fenced with split rails, on the limited dairy products from our small herds, and on the deer which were plentiful. We ground our wheat in coffee mills, made our coffee from peas, and for a year at a stretch had neither sugar nor salt."

Don't neglect to see the museum exhibits in the City Hall.

DIOCESAN PUBLICITY DEPARTMENT

The value of a Diocesan Publicity Department was recognized at a conference in the Diocesan Office, Portland, on June 16, conducted by Dr. Gibson of New York, each of the diocese and missionary districts in the northern conference of the Province of the Pacific being represented. With each of the jurisdictions of the conference in view resolutions were adopted to be presented at their respective annual convention meetings.

They proposed a permanent Department of Publicity in each diocese or missionary district, to be on a par and of equal standing with the other departments. In addition to elected members, there should be one representative from each parish and mission appointed by the Bishop or a committee appointed by him. The duties involved would consist of obtaining publicity in local newspapers, transmitting such news to the chairman of the Diocesan Committee on Publicity for publication in the diocesan paper, who would transmit all news of importance to the chairman of the Publicity Committee of the National Council. It would be the duty of each representative of the various parishes and missions to attend an annual meeting to report the work of the previous year and to plan the diocesan work for the future.

The resolutions also favored the granting of an annual appropriation for the proper prosecution of this work of the Publicity Department.

The recommendations herein involved follow the plan employed by the Diocese of Olympia, which has proved effective after two years of trial.

Visit the Oregon Historical Society, 253 Market Street.

"One of the Northwest's Great Banks."

Welcome Churchmen!

THE United States National Bank most cordially welcomes to the city the men and women attending the National Convention of the Episcopalian Church. Portland is honored by your presence. We shall be glad to show you all business courtesies, and to have you make this bank your financial headquarters while in Portland.

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BIBLICAL FILMS AT THE CONVENTION

With reference to the Old Testament films to be exhibited at the Auditorium during the Convention, some words of explanation are in order.

There has been undertaken in the Diocese of Los Angeles a straightforward effort to reach the great un-churched through the silver screen. While this has as its main aim a "Back-to-the-Bible" movement for the millions who frequent the cinemas, it has also a very direct value and interest to Churchmen because of its unique archaeological value, together with high religious inspiration. For these latter reasons it has seemed proper to show some of these reels to the General Convention. Another reason is to get constructive criticism from the leading minds of the Church not only upon these pictures as presented, but also to bespeak advice and counsel for the other reels to be made of the Great Stories of the Old Testament. It is not planned to film the New Testament.

One of our clergymen found that the Bible was in process of being filmed, but with many errors and little reverence; in the judgment of the Bishops and many clergy it was felt that as it was bound to be done, it were better policy to enter whole-heartedly into the work so that a better result would be ultimately secured than if left to incompetent hands. It is not stated that these Old Testament narratives are under the auspices of the Diocese of Los Angeles, nevertheless the control is in the hands of a presbyter of that Diocese, who is in sympathetic accord with his Diocesan. And so it now follows that the whole Church can make suggestions, in the confidence that they will receive respectful hearing with action.

It was foreseen that anyone who took hold of this enterprise would get full measure of blame and misunderstanding. Imprimis, there would be many who would deem our Bible as impossible of picturization, forgetting the innumerable illustrated Bibles already burdening the bookshelves. Again, because motion pictures seem synonymous with large sums of money, some would say that this project was a commercializing of the Scriptures, to which the reply might be made: "No more than to make an illustrated Bible and try hard to make it pay." Again, there would be not a few who would be fearsome of sacrilege, and they would be perfectly right unless the work were controlled by those trained in the traditions of the Church, and unafraid of praise or blame. The leading minds in this movement are obsessed with the hope that the Bible may be brought back into its proper place in this world's present uncertain ethical condition: to replace looseness with the clarion "Thus saith the Lord" of the prophets, and to strengthen the foundations of our civilization. The Bible has been wrenched from our schools, and is largely ignored in the family life: here is a fighting chance that it may be restored. Already these Bible films are being shown under several hundred contracts in educational institutions.

The vision is no less than this—that the film can be the modern apostle to that vast majority who never did and never can know the Bible in any other way. Los Angeles felt that to reject so great a chance for good were to be a Laodicean, neither hot nor cold; those to whom this opportunity

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3	"	"	"	"	$21.00	"	"
4	"	"	"	"	$28.00	"	"
5	"	"	"	"	$35.00	"	"

Price per share $100.00 and accrued dividend or $10 down, then $10 a month for ten months.
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came did not dare make so great a refusal.

To place upon the screen the Old Testament narratives is to bring again to life such strong men as Abraham, Isaac, Jacob, Joseph, Moses, and an entire galaxy of men of human failings and divine faith. If such characters can be visualized in an interesting way the reaction is sure to be beneficial to unbelievers and believers. Mere reading is only too apt to be fragmentary, but an entire biography presented pictorially in one evening means a full realization of an ancient hero's career, rearousing an interest with far-reaching results. Because it is in the universal language of pictures it has a world-wide application. By accenting the fundamentals of the entire Christian world, it can be a great aid in stepping towards unity. Such an undertaking is like a call to an unique pulpit with the whole world for a parish.

It all depends upon its being properly done. The minutiae of detail calls for extreme accuracy in archaeology, and this province is in the hands of one who lived many years in Mesopotamia, excavating extensively in the land where Abraham was born. A second prerequisite is that the moral significance must inhere and yet not obtrude. The pictures must also be artistic, and the realms of art are searched to achieve this factor. Above all they must appear upon the screen in such smooth continuity as to appeal to those who do not know the Biblical story. They must compel the attention of those accustomed to gripping realism. They must be shown under a proper atmosphere, and this can best be attained by the assistance of the sister art of music. The work and study devoted to a proper arrangement of the musical score is very great, and the huge Capitol theatre in New York has made a great success in this, and the pictures are presented in an atmosphere which is essentially religious. Indeed it has been remarked that almost everywhere when the Bible story comes upon the screen a very noticeable reverential hush appears, which is not accorded to any other picture.

Up to the present summer there have been completed and there are being distributed through the fifteen agencies handling the reels the episodes of "Adam and Eve," "Cain and Abel," "Noah's Ark," "The

Heywood-Wakefield Co. Has Remarkable Growth.

The firm was first started in 1826 by Heywood Bros. at Gardiner, Mass., and later bought out the Wakefield Co. and in 1921 the interests of the Lloyd Mfg. Co. at Menominee, Mich., was absorbed and the firm incorporated under the name of Heywood-Wakefield Co.

They are the largest manufacturers of chairs in the world. Reed furniture, cane chairs and children's carriages are also manufactured by the Heywood-Wakefield Co. Their Reed Furniture line is especially attractive. An entire floor is used in its display in the Portland branch.

The Portland branch was established thirty-seven years ago. Mr. W. H. Beharrel has been in charge of it for the past twenty-six years, coming here in 1896 when he relinquished his post as manager of the Oregon Furniture Company.

The Heywood-Wakefield Co. is undoubtedly the largest wholesalers and manufacturers of Reed Furniture on the Pacific Coast, the annual payroll in Portland being over $200,000.

The territory covered by the Portland branch takes in Oregon, Washington, Idaho, Montana, and British Columbia.

Such firms as Heywood-Wakefield Co. go a long way toward making the industrial life of Oregon and the Northwest what it is.

Multnomah Falls

Deluge," "Abraham and Sarai," "The Migration," "Abraham and Lot," "The Rescue of Lot," "Isaac the Boy," "Ishmael," "The Sacrifice of Isaac," and "Isaac and Rebecca." The names of the next reels are as follows, and the scenarios are written and the work well in hand: "Jacob and Esau," "Jacob and Rachel," "Jacob's Flight," "The Reconciliation," "Joseph the Boy," "Joseph the Slave," "Joseph the Prisoner," "Joseph the Governor," "Joseph and His Brethren," "Joseph the Man," "Moses the Foundling," "Moses the Prince," "Moses the Refugee," "Moses the Emancipator," "Moses the Lawgiver," "Moses the Prophet." It is proposed to make the reels of Joseph and Moses in Egypt.

It is the earnest wish of those who have become responsible for this work that constructive criticism will be generously given, and the plea is that if the plan attains even some degree of success, that all who help will take a part in a work which has not been paralled since Tyndale and Coverdale made a translation of the Bible available to the common people.

THE CHURCH SCHOOL SERVICE LEAGUE

By Frances H. Withers

Chairman of Commission on The Church School Service League

"Two thousand eight hundred eighty-six boys and girls in the Diocese of Michigan did week day work through the Church School Service League in 1921!

"These boys and girls not only helped those around them, but their interest in their own parish and community extended through their Diocese, into the nation and out to the world. The individual service perhaps was small, but the aggregate bulks large. Twenty-eight Church Schools gave $11,886.00 in gifts and money to be used in the Service of the King."

This is part of the report of our Diocese. Though the Church School is only three years old there are sixty-six Dioceses where similar work is being done. Of course, the results are great. What would one expect when 40,000 boys and girls, men and women give time, money and self in world-wide service!

How are we to train our boys and girls in world-wide service?

By having them work during the year in all parts of the Master's Kingdom on earth. This can be divided into five fields: the parish, community, diocese, nation and world. This is the foundation of the program of the Church School Service League. The program provides activity in Church life through prayer, study, work, gifts and fellowship in the five fields of service. This means praying for each of the five fields, studying about each, working for each, giving to each and bringing others to do the same.

Who fosters this great movement?

The Commission on the Church School Service League in the Department of Religious Education of the Presiding Bishop and Council. Miss Frances H. Withers, Secretary in the Department, is Chairman of the Commission.

Has the Commission a program during General Convention?

Yes, indeed. The first National Conference of the leaders of the C. S. S. L. with the National Commission will be held during Convention. Every Diocese has been asked to send two delegates. Many have been unable to respond, but a goodly number of men and women have signified their intention of being present.

The Conference will have meetings to consider plans, programs and problems of the League. Classes are to be held in the School of Methods of the Department of Religious Education, in which leaders will be shown how to organize and develop a parish Church School Service League. An important class will be one on the Home and Little Helpers' Department. This will show how such a department may be started and maintained. An afternoon discussion on the League has been scheduled in which the clergy, delegates and leaders will take part.

The Mass Meeting for the Presentation of the Birthday Thank Offering is to be a great feature of the Conference. During the past three years in many dioceses boys and girls, young people, officers, teachers and leaders of the Church School have been giving each year a birthday thank offering. The whole will be presented at a mass meeting in the Auditorium on Sundey, September 10th, at 3 P. M. The offering will be devoted to the purchase of a new **Pelican** for the work in Alaska. Bishop Rowe will make the address. Dean Lutken will lead the music.

So that the Church may see some of the wonderful work done by the members of the League throughout the country, an important exhibition will be on view in the Auditorium daily from 9 A. M. to 5 P. M. The work is graded according to the plan of the Church School Service League in the five fields of service.

The lighter side of the Conference has been cared for by the local committee. Among other events there will be an afternoon tea given to the delegates and visitors on Monday, September 11th.

The spiritual note will be in evidence. This culminates in the Corporate Communion that will be held at 7:30 on Tuesday, September 19th. This is the day of the final meeting of the Conference. The afternoon session will close with a Quiet Hour in S. David's Church conducted by the Rt. Rev. David L. Ferris, D.D.

* * * * * *

These are some of the plans of the Commission on the Church School Service League for the Convention.

To the Delegates of the Episcopalian National Convention in session this month, Portland extends greetings and the wish that your stay will be pleasant and profitable.

A diversion from the deliberations of the Convention is offered to each visitor in the scenic beauty of the Oregon country along the highways leading from Portland.

No visitor should start on his homeward journey without first taking a drive over the Columbia River Highway, heralded as the country's greatest highway engineering feat, and presenting a kaleidoscopic scene unequaled anywhere in the known world.

The Vista House at Crown Point, a public rest room constructed at a cost of over $100,000, and at an elevation of 725 feet sheer rise above the river where one can secure an unobstructed view for 35 miles up the Columbia Gorge and 25 miles down the river to where the Willamette empties into the Columbia, as well as a wide expanse on the Washington shore; Latourell Falls, 224 feet high; Shepperd's Dell, where a single 170-foot arch span across the abyss at a height of 130 feet; Bridal Veil Falls, Coopey Falls and Mist Falls; then Benson Park, Wahkeena Falls, and further on the famous Multnomah Falls, 780 feet in height; beyond, Oneonta Tunnel piercing a cliff of solid rock for a distance of 100 feet; Horsetail Falls, so close to the highway that the spray keeps the roadway moist; McCord Creek bridge; Moffett Creek bridge, the longest three-hinged concrete arch in the world, the bridge being 170 feet long and 75 feet above the bottom of the valley; then Bonneville, where the Stat Fish Hatchery is located, and finally Eagle Creek, where is located one of the most unique and beautiful of the Columbia Highway bridges, it being of reinforced concrete faced with stone, a full centered arch, with a span of 60 feet and a length over all of 144 feet—these and numerous other scenes contribute to the delightfulnesss of a drive over the Columbia River Highway that will never be forgotten.

Noteworthy of mention is the dispatch with which this Highway was constructed. With the exception of five miles, the Highway was completed between June 17 and October 30, 1915.

The entire roadway was paved with 2-inch Bitulithic as a wearing surface on 4-inch compressed crushed stone foundation. The pavement is 18 feet wide, with 2-foot macadam shoulders on each side, making a width of 22 feet over all. Grades do not exceed five per cent, and to preserve this maximum it was necessary, between Crown Point and Latourall Falls, a drop of 600 feet in 2½ miles, to have the road form a figure "8" paralleling itself five times.

Three arteries lead to the Columbia River Highway—the Base Line Road, Sandy Road, and Powell Valley Road, each of which is about 10 miles in length. These roads were paved with 2-inch Bitulithic pavement as a wearing surface, utilizing the old macadam as a foundation.

HOW OUR CHURCH CAME TO OREGON

By the Rev. E. H. Clark, Registrar

The "Oregon Country" originally comprised the states of Washington, Oregon, Idaho, northwestern Montana and western Wyoming, amounting to nearly 300,000 square miles.

It was so called from the Indian name of its chief river, Wau-re-gan, "beautiful water," as the Columbia was then called.

Daniel Webster once said of this region: "It is so far off that a delegate to Congress could not reach the nation's capital until a year after the expiration of his term. What do we want of this vast, worthless area, this region of savages and wild beasts? . . . Mr. President, I will never vote one cent from the public treasury to place the Pacific Coast one inch nearer Boston than it is now."

What was then thought so distant and worthless can be reached from Boston between Sundays, and the whole world now partakes of its fish, fruit and grain. And now it is the Mecca of thousands of Churchmen.

The present boundaries of Oregon were fixed in 1859. The state is 375 miles long from east to west, about the distance from Boston to Buffalo. Its width from north to south is 275 miles, about the distance from Boston to Quebec, or to take some distances in the Mississippi valley—from Detroit to Dubuque, Iowa, and from the southern boundary of Michigan to the Straits of Mackinac.

The area of the state is about 97,000 square miles, equal to all New England and three-fifths of New York; or Illinois and Indiana combined; or one-third that of Texas.

The Diocese of Oregon comprises that part of the state west of the Cascade Range; it is 275 miles from the California line to the Columbia, and 125 from the mountains to the Pacific Coast. Its area, 35,000 square miles, equals New England without Maine; is a little smaller than Virginia, or Mississippi, but about the same as Michigan south of the Straits, in which latitude it lies.

Portland is in the same latitude as Geneva, Switzerland; or Montreal, Canada; a little north of that of the "Twin Cities," St. Paul and Minneapolis.

The population of this part of Oregon is about 680,000, nearly the same as that of some eastern cities, such as Boston, Detroit, or St. Louis. The population of Portland is about 250,000, placing it in the class with Providence, R. I.; St. Paul, Minn., or Denver, Colorado.

The tide of migration to the Oregon Country began with the Lewis and Clark expedition in 1805, which was followed by others in 1811 and 1822. The first wagon train was that of 1843, consisting of about a thousand men, women and children, under the guidance of Dr. Whitman. Other waves of migration followed, but the tidal-wave was that of 1852, when, at a conservative estimate, some 12,000 came to Oregon; and perhaps 250 perished on the way.

With the wave of 1847-48, came the Rev. St. Michael Fackler, who held, so far as is known, the first services of our Church, at Champoeg on the Willamette, some thirty miles south of Portland.

A missionary service in behalf of the work in Oregon was held at St. Bartholomew's, New York, in March, 1851, at which the English poet, M. F. Tupper, was present and he hastily wrote four stanzas for the occasion, of which this is the last:

"Then, Brothers! help in this good deed,
And side with God today!
Stand by His servant, now to speed
His Apostolic way;
Bethlehem's everleading star
In mercy guides him on
To light with holy fire from far
The Star of Oregon."

The servant mentioned was the Rev. William Richmond, appointed by the Board to be its first missionary to Oregon. He reached Portland in May, and shortly after his arrival he preached in the Methodist house of worship and baptised the infant daughter of the Rev. St. Michael Fackler. He also organized the first congregation of our Church in the Oregon Country, now known as Trinity, Portland. On Mr. Richmond's recommendation, the Rev. Mr. Fackler was also appointed a missionary of the Board. Mr. Richmond took a claim about 30 miles west of

Portland, built a little house and his wife opened a school in their "mountain cabin" with six pupils. Owing to a protracted illness brought on by exposure, Mr. Richmond had to resign his work in 1852, but his place was almost immediately filled by the coming of the Rev. James A. Woodward of Philadelphia.

In January, 1853, the Rev. John McCarty, D.D., appointed by the General Board, reached Portland and at once began a survey of Washington and Oregon. The first Convocation of the Church in Oregon was held at Oregon City in August, when its members drew up a request recommending Dr. McCarty as Missionary Bishop, but other arrangements had been made.

The General Convention of 1853 elected the Rev. Thomas Fielding Scott of Georgia as the first Bishop of Oregon. He reached Portland Saturday, April 22, and the next day, the first Sunday after Easter, he held his first service in the little school house, which served also as the village hall. It stood on First Street just north of Oak and the location is so marked. Of this building only a rather crude painting now exists. Bishop Scott at once began a survey of his vast field, comprising the entire Northwest —without a single mile of railroad. During the Summer the first building for Trinity Church was erected and consecrated on September 24th, the Fifteenth after Trinity. A

Bishop Scott

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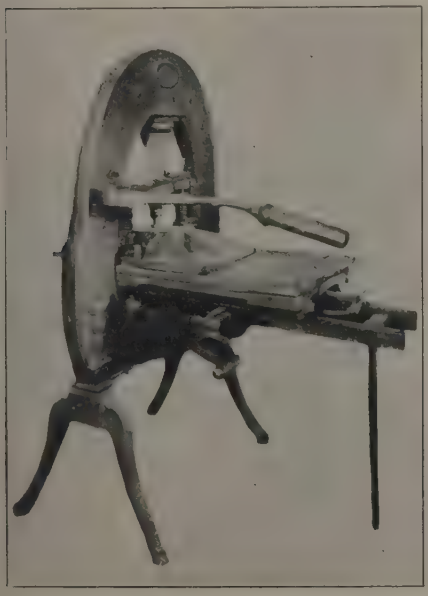
full account of the services was published, and a "wood cut" of the building was made, of which a reproduction is given. This building stood for many years on the site of the present Police Station, and is duly marked.

First Home of Trinity Church, Portland

In 1856 Bishop Scott opened a school for boys at Oswego, about eight miles south of Portland, on the west side of the river. In 1861 he opened a school for girls in his own home at Milwaukie, across the river. This



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Alder and Tenth

same year the Bishop issued the first number of the Oregon Churchman, which was printed on what is known as the "Griswold Press," which was given to him by the Sunday School children of Boston and Rhode Island. After thirteen years of hard work Bishop Scott went east on account of his wife's health, and he died suddenly in New York August 17, 1867. His tomb is in Trinity Cemetery, New York. The schools which he had opened were closed for lack of suitable teachers.

Bishop Morris

The General Convention of 1868 elected the Rev. Benjamin Wistar Morris the second Bishop of Oregon and Washington, and he was consecrated on December 3rd. In response to a letter from Oregon setting forth the need of schools, Bishop Morris appealed, through the Spirit of Missions, for $5,000 to enable him to establish a school for girls. This was the beginning of St. Helen's Hall, which was, as it were, born full grown, as the Bishop brought with him the three sisters of Mrs. Morris, the Misses Rodney, so long connected with the school. On his arrival in Portland June 2, 1869, Bishop Morris at once took over the property of Bishop Scott, consisting of his house and the little chapel of St. Stephen, which occupied what is now the site of the City Hall. The accompanying illustrations show what speedy work was done in the way of remodeling and enlarging the original buildings so as to have a suitable place for the school in the fall of that year. The first picture of Bishop Scott's house and chapel is copied from the letter of appeal sent out by Bishop Morris, and the second picture is the same "wood cut" that was used in advertising the school at its opening. The third shows the school buildings as they were in 1873, where they remained till 1890.

The "Spencer Hall" property, as the school at Milwaukie was called, was sold and this fund is used to sustain the "Spencer Library" of St. Helen's Hall.

In 1870 Bishop Morris reopened Trinity School for Boys, in Portland, and called it in memory of the late Bishop the "Bishop

School House Where Bishop Scott Held First Service

Bishop Scott's House and Chapel

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Scott Grammar and Divinity School." In later years it was known as the Bishop Scott Academy.

St. Helen's School Buildings in 1873

The Good Samaritan Hospital was opened in 1875, and an orphanage was maintained with it for several years. A night school and Sunday School for the Chinese was kept up for several years with fair results.

At the time of Bishop Scott's death there were in Oregon seven clergymen, one being a deacon; nine Churches—two being in Portland—and about 200 communicants. With 1880 began a new stage of the work. Oregon and Washington were made separate jurisdictions, and in that of Oregon, which comprised the whole of the State, there was a population of 175,000. In this portion there were 15 clergymen besides the Bishop, 23 Churches, two boarding schools, with 16 teachers and over 200 pupils, a hospital and an orphanage. But this was enough to tax the powers of a most sturdy man. "So that," to quote the Bishop's own words, "with its slow staging in dead axe and buckboard wagons, its forest and mountain trails by horse and mule, the days and weeks of the year are too few to enable one to reach all the parts and portions; and we have to confess that many of the scattered sheep of our own fold are unknown and unshepherded, with no man to care for their souls."

The first Church organized in northeastern Oregon was St. Peter's, LaGrande, in 1873, and for forty years the Rev. R. D. Nevius laboured faithfully in that section. Ascension School at the Cove was begun in 1884, through the generosity of the Rev. S. G. French.

During 1889, assisted by the "Harold Brown" fund of the General Board, Oregon became a Diocese, and 20 years after enter-

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Bishop Scadding

ing the field Bishop Morris was elected the first diocesan.

The semi-centennial of the Church in Oregon was fittingly observed in 1901, and a fund was begun for the support of diocesan missions.

In 1903 St. Helen's Hall was placed under the care of the Community of St. John Baptist, who still successfully administer its affairs.

Bishop Morris was a great lover of the piscatorial art, and a large "scrapbook" now in the possession of Mr. John Gill of Portland bears full testimony to this.

Perhaps, as with St. Peter of old, the being a good fisherman, is one of the prerequisites for becoming a successful "fisher of men." The man, above all others, to whom credit must be given for the establishment of hospital, schools, acquiring property, wise administration, and the laying of strong foundations is Bishop Morris.

The Rev. Charles Scadding was consecrated on St. Michael and All Angels' Day, 1906. In 1907 eastern Oregon was made a missionary jurisdiction, and the present Diocese entered upon its separate career. Early in his episcopate the new "Bishopcroft" was erected on Portland Heights, and the Percival Memorial Library built. Bishop Scadding fell asleep May 27, 1914, the anniversary of the death of Venerable Bede, whose dying words summed up the heart's desire of Oregon's third bishop: "Have peace and

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Bishop Sumner

divine charity ever amongst you. . . . Let concord be mutual between you and other servants of Christ."

At the Special Convention held September 16, 1914, Dean Sumner of the Chicago Cathedral was elected the Fourth Bishop of Oregon, and was consecrated on Epiphany, 1915.

Percival Memorial Library

The first seven years of his episcopate have been marked by considerable material prosperity. Three things which stand out most prominently are the erection of the "Wilcox Memorial Maternity Hospital," and the building of the new east wing to the Good Samaritan Hospital, and the acquisition of the new St. Helen's Hall property.

And last, but not least, we may be permitted to mention the coming of the General Convention to Portland in September, 1922, this being only the second time it has been held on this coast, the former time being at San Francisco, in 1901. And we hope and pray that its coming may prove a great encouragement and spiritual uplift to the entire "Oregon Country."

St. Andrew's Church, Portland, is a real community Church, in that it has furnished leadership for the organization of a community club and the completion of a library building project in the University Park district.

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AS THE POLISHED CORNERS OF THE TEMPLE

Fundamental Ideal of St. Helen's Hall, the Diocesan School for Girls

By the Rev. John D. Rice

"That our daughters may be as the polished corners of the temple."

This ideal has been woven into the life and character of St. Helen's Hall ever since its establishment by Bishop Morris fifty-three years ago. Today's amplifying declaration is: "Not only the cultivation of the intellect and the acquirement of graceful, womanly accomplishments, but also such moral and religious training as shall help the pupils to become pure, true women, with a high, positive standard of Christian living."

The word has gone hand in hand with the deed. An ornament to the Diocese, this splendid school has lived up to its ideal; it has accomplished its aims in the training of girls and enjoys the confidence of the public. Increasingly felt are the hallowed associations of the self-perpetuating faith and the labors of the saintly characters who brought it into being and sustained it through trying years. Already a noble body of tradition has been formed, stimulating to the prestige of St. Helen's Hall and inspiring to its pupils, past and present.

The early history of this institution is commingled with that of the city of Portland. Its original site is now occupied by the City Hall at Fourth and Madison streets. The property belonged to Bishop Scott, the first Bishop of Oregon.

Bishop Morris Makes An Appeal

In the late sixties Bishop Morris, the successor of Bishop Scott, set about to secure the property, making an appeal through The Spirit of Missions, of which the following is an extract:

"The engraving on first page represents the property in the city of Portland, Oregon, now belonging to the estate of the late Bishop Scott. He purchased the ground and erected on it a dwelling house and chapel, with his own private means, intending that the whole should become the property of the Church as soon as possible. Though the site of these buildings was on the outskirts of the town, when this photographic view was taken, it is now in the very best part of the city for private residences. It consists of three-quarters of a block two hunred feet square, or six lots, fifty by one hundred feet each, on one of the widest and best streets in the city.

"There is but one block between it and the courthouse on the same street, and it is diagonally opposite the large public square. No better place could have been selected for a Bishop's residence, church and schools, and it was the earnest desire of Bishop Scott that the Church in Oregon should own this property. His fondest hope was that on his return to the East he would so interest his friends here as to secure it for Church purposes at all times. As is well known, he did not live to carry out his design. The present Bishop of Oregon goes out, D. V., with a corp of well qualified and experienced female teachers, and wishes to take immediate possession of this property and open at once a thorough Church school, and offer to the people of that state as complete, sound and finished an education for their daughters

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as can be had in any of our Eastern cities.

"Mrs. Scott is anxious to carry out her husband's views, and will sell the property to the Church upon the most favorable terms; but she cannot and ought not to give it. The Church people of Portland will do all they can, and are already moving vigorously in the matter of purchasing and enlarging the house for the use of the Bishop's family and school. The Bishop has encouraged them with the promise that he will do all in his power to raise four thousand or five thousand dollars for this special purpose before he leaves the East. . . . If we are to do any good and abiding work for the Church in that new and growing country, we must seek to instruct, train and mould the children by her sound, safe, scriptural and truly Catholic doctrines and teachings. . . . The Bishop of Oregon and Washington makes bold, then, to ask the readers of The Spirit of Missions to give him between this time and the issuing of the April number five thousand dollars for the purchase of the Bishop Scott property. He will even indulge the hope that God will put into the heart of some one Christian parent, whose daughters are the ornament of his household, the light and joy of his life, to give the whole of this sum to lay this foundation for the Christian training of the daughters of Oregon for all time."

Opening of St. Helen's Hall

The Bishop's appeal was answered. The ground upon which the original school was built was secured through the liberality of Mr. John D. Wolfe and his daughter, Miss Catherine Wolfe, and St. Helen's Hall was opened on September 6, 1869. Miss Mary Rodney was the principal. Bishop Morris himself was rector. The other members of the faculty, including additions during the year were: Miss Lydia Rodney, first assistant; Miss Clementina Rodney, teacher of music; Mrs. Anna Reed, teacher of music; Miss Annie Atkinson, assistant teacher; Miss Catherine C. H. Burton, assistant teacher.

How profoundly true was Bishop Morris' emphasis upon the need of such a school is shown by the large, increasing enrollment of the first year. There were one hundred and twenty-five pupils, not including seven

St. Helen's Hall on Vista Avenue
Destroyed by fire September 3, 1914

pupils in the musical department, or one hundred and thirty-two in all.

The following year additions were made to the faculty, among them the Rev. John Rosenberg, B.A., teacher of French.

The first class of graduates received their diplomas in 1872, being as follows: Sally C. Campbell, Portland; Mary H. Couch, Portland; Margaret R. Gearhart, Clatsop; Alice M. Henderson, Yamhill County, and Mary Taylor, Astoria.

Bishop Morris Reports Progress

At that time Bishop Morris reported progress, as follows: "This is now the close of the fourth year of St. Helen's Hall. It opened on the sixth of September, 1869, with three teachers and fifty pupils. It closes this year with nine teachers and one hundred and thirty-five pupils. Of these thirty-seven have been boarders and ninety-eight day pupils. The whole number of pupils from the first is three hundred and four, of whom one hundred and eight have been boarders and one hundred and ninety-six day scholars."

During these and later years Bishop Morris' close personal identification with the school is strikingly shown. In his addresses he gives his views on pedagogy and repeatedly emphasizes the high aims and ideals of the school. For twenty-one years

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the school was maintained in its original location on Fourth street.

Transfer to the Vista Avenue Site

In 1890 the property was sold to the city of Portland for the use of the City Hall. On the 9th of June of that year the cornerstone of the building on Vista avenue was laid. On February 21, 1891, the school was moved to its new home.

Miss Mary Rodney died April 5, 1896, and the work was carried on by her sisters, the Misses Rodney, until the close of the school year. At the opening of the next year Miss Eleanor Tebbetts, Ph.D., became the prinpal and remained in that office until the end of June, 1904, when, by the request of the Board of Trustees, the Sisters of S. John Baptist undertook the charge of the school.

The work has been carried on steadily by them since that time, continuing to meet increasing needs and being blessed with growing usefulness. Too much cannot be said in appreciation of the Sisters of S. John Baptist, in view of the splendid tone of the school and the wonderful efficiency to be noted in every department.

Disastrous Fire of 1914

What seemed for the time being an overwhelming catastrophe befell the school on the morning of September 3, 1914, when the historic building was practically fire-swept. Fortunately, all the occupants escaped without injury. Only the south wing remained intact. The restoration of the structure was deemed inadvisable; later it was razed to the ground.

The situation was met heroically; at once preparations were made to carry on the work of the school. Bishop Scadding had passed to his rest three months before, and the special Diocesan Convention, which elected Bishop Sumner, did not meet until September 16. However, not a moment was lost. The gymnasium, in an adjoining block, was utilized for temporary quarters, and the use of Bishopcroft, the Percival Memorial Library and Ascension Chapel was tendered. The school opened on September 13 for the regular fall term, the classes meeting in the gymnasium.

What was done during this emergency is well summed up in Bishop Sumner's address to the Diocesan Convention in 1915: "The

Present Home of St. Helens' Hall

year has been a prosperous one, as the report of the Sisters shows. What to do for the future has been the question. The Mother Superior came to Oregon from New York in March, and we went over the situation carefully. Very generously, she agreed to relieve the Board of Trustees of the financial support for one year, with the exception of a few comparatively small items; and in addition find a suitable building for the school. It is now planned to use Old Bishopcroft and the adjoining houses this year."

In spite of the fire reverse, the school increased its membership in 1915-16 twenty-five per cent. An attractive building was erected on the Vista avenue property, being devoted to the kindergarten and the kindergarten teachers' training school. The gymnasium was removed to the same site and connected with the kindergarten building by a cloister and later a beautiful little chapel was built. The old Bishopcroft and adjoining buildings were remodelled for the residence of the boarding pupils and the Sisters of S. John Baptist.

In Its New and Permanent Home

In 1918 the Board of Trustees were compelled to face the pleasant embarrassment of progressive prosperity. Increases in the number of boarding and day pupils were overtaxing the capacity of the buildings. It was proposed that the old Portland Academy building at 13th and Montgomery streets be leased and used for the academic classes, leaving the buildings on Vista avenue for the kindergarten and training school. This was done.

The Portland Academy property, with its spacious grounds, was purchased later by the Board of Trustees; the entire school is now domiciled there. The Vista avenue property was sold to Oregon Consistory No. 1 last Spring. An exceptionally prosperous year closed in June—a year marked by capacity attendance and financial gain.

First in age of the Diocesan Girls' Schools on the coast, St. Helen's Hall looks back upon a course of splendid achievement and forward to a most promising future.

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A SUSTAINED VENTURE OF FAITH

Success of the Good Samaritan Hospital Grounded in Rule of One-fourth for the Poor

By the Rev. John D. Rice and the Rev. E. H. Clark

So much is being written about the materialistic success of individuals, that it should be refreshing to visualize a successful institution like the Good Samaritan Hospital, which is, in itself, a demonstration of the efficacy of faith. When he founded the hospital, Bishop Morris laid down the rule that one-fourth of its work must be given to the poor and needy. More than once through the years the hard logic of lean times and growing needs recommended deviation from this rule, yet it has continued to be observed scrupulously and time has vindicated the Bishop's trust in the providence of God. In all that has transpired since the first beginnings, the efficacy of the faith of Bishop Morris, his associates and successors is abundantly evidenced.

Lapsing into narrative, let it first be noted that the hospital project was located by Bishop Morris in a tract of virginal woods; he foresaw that the institution would grow with the city of Portland and realized the great advantage of spacious grounds not only for the present, but for the future as well.

In 1873 the Bishop bought from Dr. Glisan and Captain Flanders a portion of the Couch estate amounting to three and one-half acres, west of Twenty-first and between M and O streets, to be used for the erection of an Hospital and Orphanage. This venture had an auspicious beginning, as the bargain was consummated on "St. Luke's Day," the money being paid on, and the checks and receipts bearing the date of, October 18, 1873.

Blazing a Way Through the Brush

There is a floating legend that the good Bishop had to "blaze his way" through the brush when he went to stake out the purchase, though it was stated that it would be "easy of access when the street improvements are completed." In 1874 more land was secured, so that the total amounted to four and one-half acres, lying between Twenty-first and Twenty-third and L and N streets.

The Bishop's appeal for funds is as follows: "A Hospital and Orphanage to be erected in the northwest part of the city, under the supervision of the Episcopal Church. Patients will be admitted to this hospital and children to this orphanage, without distinction of race or religion, of color or country, and any ministration that may be desired at the bed-side of any patient will be cordially allowed. It is proposed to raise a building fund of $5,000 for immediate use. I have pledged $2,000 of this and it is hoped the good people of Portland will soon furnish the $3,000.".

Original Donors and Support

Among the original donors are found the names of General Eaton, General McCracken, Samuel Sherlock, S. Pennoyer, Dr. R. B. Wilson, G. S. Brooke, Loyd Brooke, Mrs. Couch, Judge Deady, Mrs. Hewett, William Sherlock, Mrs. Corbett, Weeks and

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Morgan, Ladd and Tilton, Dr. Glisan, W. Wadhams, S. G. Skidmore, Mr. and Mrs. C. H. Lewis, George Good, Elijah Corbett, H. W. Corbett, James Laidlaw, G. E. Wellington, Calef and Co., James Steel, D. P. Thompson, Henry Failing, and others. Also the Churches of Trinity, and St. Stephen, Portland; St. Peter's, Albany; St. Paul's, Oregon City; St. Mary's, Eugene; St. David's East Portland, and St. Luke's, Vancouver, Washington.

The support of the Hospital was to be assured by annual offerings from the Churches at Christmas, and subscriptions of $20 a year from 100 or 150 persons; the endowment of free beds to the amount of $3,000; for the first bed in the woman's ward $2,000 being already promised. Among the subscriptions received was one of $1.50 from a young girl who had been confined to her bed for many years. Another source of income would be the fees from pay patients.

Erection of the Hospital

The architect, contractor and builder was James Cumming. The lumber was furnished by Smith Brothers and Company. The first building was to be double, in the shape of an H; the two buildings being 60 feet apart; one to be used for the hospital, the other for the orphanage.

The cornerstone, enclosing numerous articles, papers, etc., was laid with suitable ceremonies, late in the afternoon of Ascension Day, May 14, 1874, and by July of 1875 the building was nearly completed, and a matron was secured.

Members of the first board of managers were the Hon. M. P. Deady, the Rev. George F. Plummer, Mrs. C. H. Lewis, Capt. G. H. Flanders, Dr. R. B. Wilson, Dr. R. Glisan, Mr. James Laidlaw, Mr. Henry Hewett, Gen. J. H. Eaton, Mr. Ivan R. Dawson and Mr. Henry Failing. General Eaton was Secretary, and Mr. George Good, Treasurer. The Rev. George W. Boyd, then in Deacon's orders, was the first Superintendent.

Opening of the Hospital

The Hospital was opened October 9, 1875, and the first patient admitted the 10th. The report for the first two months was five sick men in the Hospital, and eight children in the Orphanage, cared for by the Superin-

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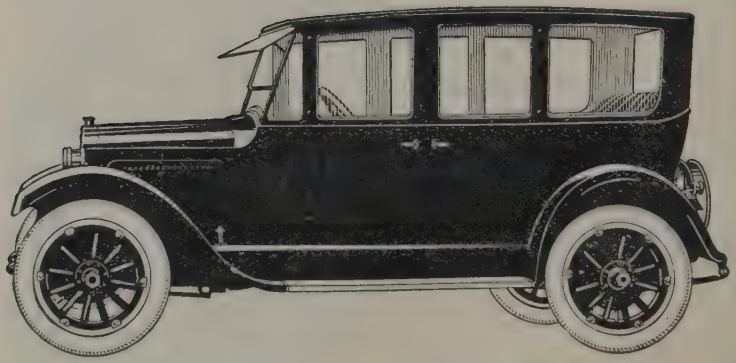

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Portland, Oregon

tendent, Matron, a teacher, one labourer, and a Chinese servant. Among the first patients were a doctor, an engineer, a sailor, miner, woodsman, steamboat-man, and a boy.

The Baptism of the first baby born in the Hospital, was on Sunday, March 12, 1876. The first death was of a stranger, the next May. During the first year it cared for fifty-one patients; and in the Orphanage there were twenty-five children.

A new ward for women, fitted up by the ladies of Trinity Church, was opened in January, 1877; and the first memorial bed was one in memory of the Bishop's son, who died in the endeavor to rescue two men overcome by gas in a cesspool.

The first advertisement of the Hospital appeared in the "Oregon Churchman" for February 22, 1877, with Bishop Morris as President. Dr. C. C. Strong was the attendant physician, and Drs. Wilson, Glisan and Ghiselin were on the staff, and Mrs. Cornelius, Matron. About this time the Hospital was selected as the marine hospital for the port, and in November mention is made of the Hospital Ambulance as ready to meet on notice all boats and trains.

At the time of opening the Hospital had cost $10,000, of which $1,500 was unpaid. In 1877 a mortgage of $2,000 was placed on the property, which was paid in 1880.

Trip to the Hospital Difficult

The following, from the Bishop's Address in 1878, shows how hard it was to reach the Hospital during the preceding winter: "By the fencing of the surrounding property, access to the Hospital has been very difficult —for the past year—and in the winter time the long and circuitous road to it was almost impassable to any ordinary vehicle, and a very terror to patients and physicians. One of the staff, Dr. W. H. Saylor, often told about letting down bars, while on his way to make daily visits to the hospital." However, in the face of these difficulties the report shows that from January 1st to November 1st, 1878, there were 120 patients, the receipts were $4,105.60 and the expenses $3,992.24.

During the winter of 1878 and '79 the Hospital was closed for a time awaitng the grading of new roads, and, to quote the language of a correspondent, "in order to prevent the worthy physicians from using other than 'sound speech, which cannot be condemned;' a temptation to which they were prone to yield as they conveyed their patients over ruts of unknown depths and plowed land to their destination." But by June, '17, the streets to the Hospital were properly graded and paved, and the Hospital was reopened in September.

Additions to Staff and Changes

While in the east at General Convention in the Autumn of 1880 the Bishop secured two women, one a graduate of St. Luke's Hospital, New York, to come to take charge of the Hospital, one as matron and the other as nurse. At the same time he also secured some funds towards the endowment. January 1, 1881, they arrived and took charge. And in the Oregon Churchman for March appeared the first advertisement of the Hospital with a cut of the building, and "Sister Mary, Sister in Charge."

In 1883 the Orphanage was closed, as this work was being cared for by another institution in the city, and this portion of the building became available for hospital uses. In November of this year the hospital met

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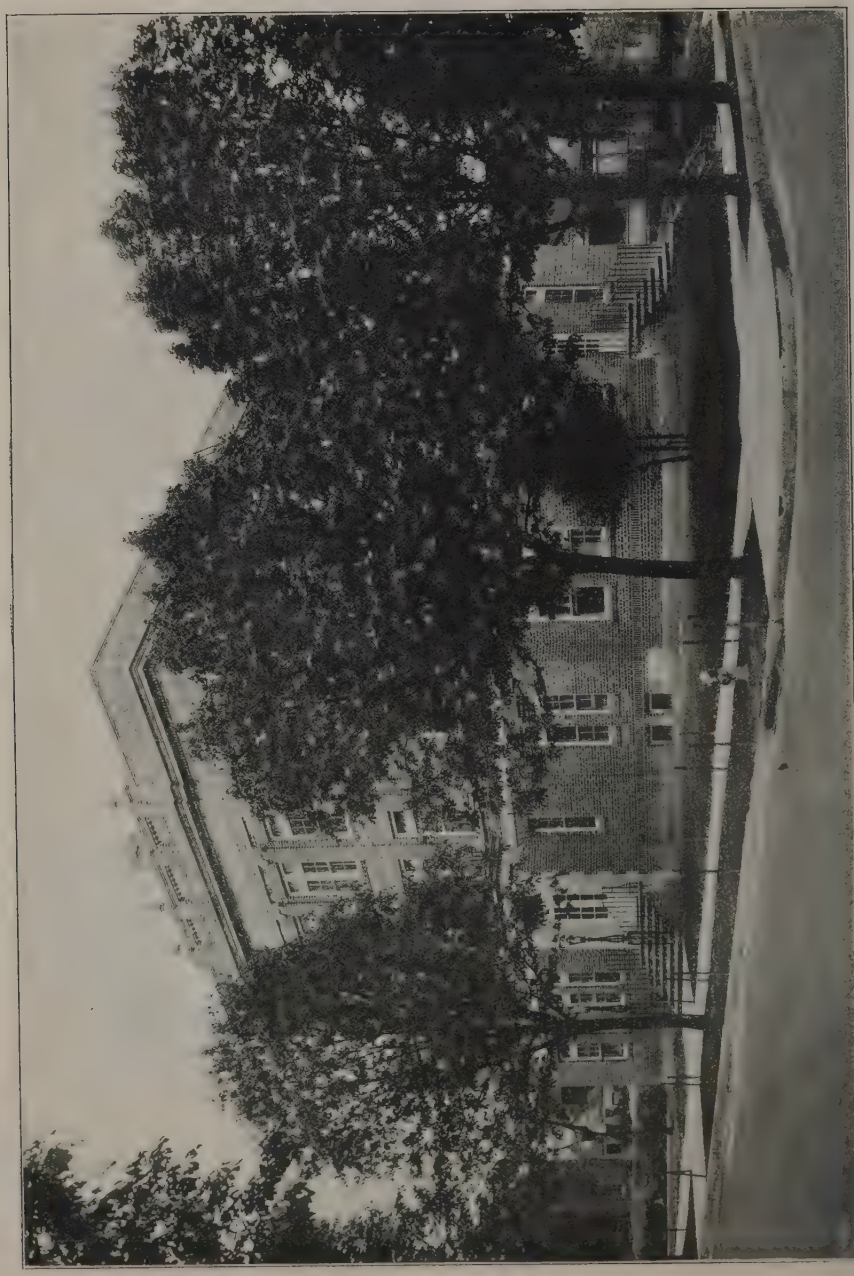

The Theodore B. Wilcox Memorial Hospital

a great loss in the death by typhoid fever of the Rev. George W. Boyd, who, for nearly ten years had served so faithfully as Superintendent and Chaplain. His successor was the Rev. J. D. Ferguson, who took charge in May, 1884. This same year a training school for nurses was begun with two pupils. Sister Hannah, who came with Sister Mary, resigned during the year and Mrs. E. J. Wakeman was placed in charge and for twenty years continued its faithful and beloved Superintendent.

Interesting Incidents

Some interesting incidents in connection with the early days of the Hospital may well be mentioned at this point. Many generous gifts in kind were made for the furnishing of the Hospital, and were continued each year, especially at Thanksgiving time. Among other things an appeal was made for ticks for the beds, and this was followed by one for straw to fill them. Certainly a great contrast with the present luxurious days! Another acknowledgment of a long list of necessary articles included two bottles of gin.

An old receipt shows that the fence around the grounds cost $92.00, two dollars of which was for the foundation of the arch at the entrance of the grounds on Twenty-second and Lovejoy streets. The vine maple which now follows the direction of the original trellis was brought from the then nearby woods and planted by Bishop Morris himself, and constitutes what is now known as the "Bishop's Arch." Another interesting receipt is one for $67.00 for extracting stumps.

One year the Bishop made an appeal for money "to relieve an alarming indebtedness of $636.00." At another time he was urged to sell it for a marine hospital, as he had what was considered a good offer for it; but in course of time it gradually prospered.

Control Vested in a Corporation

When the Missionary Jurisdiction of Oregon was organized as a Diocese in 1888, the control of the Good Samaritan Hospital was vested in a corporation founded in accordance with the laws of the state and known as the Board of Hospital Trustees of the Diocese of Oregon. It consisted of three clergymen and three laymen, the Bishop being ex-officio chairman. The first board was the Rev. Thomas L. Cole, the Rev. W. R. Powell, Dr. S. E. Josephi and Dr. George F. Wilson. In 1896 two more members were added, the Rev. J. E. H. Simpson and Mr. L. B. Cox. The untiring interest and earnest works of the last named in behalf of the Hospital will long be remembered. At his death in 1900 Mr. Rodney Glisan was appointed his successor.

Enlargement of the Hospital

The first addition to the original part of the Hospital was made in 1899, increasing the capacity about twenty-five beds. In 1890 the training school was organized—the first in the northwest, Miss Emily L. Loveridge, a graduate of Bellevue, taking charge. It opened with six student nurses, and in 1892, after a two years' course, twelve trained nurses were graduated. In the course of his address at the graduation of the first class the Bishop said that "when one day in 1874 he crawled out through the brush and briars, and over logs and stumps, to look at the present site of the Hospital, he never expected to live to see the first class of trained nurses graduate from its walls." At this same time he spoke of paying $500 for the

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double block, and giving his personal note for the remaining $500, not knowing when or how he should be able to secure the balance. On the day when it was due the note was returned to him with his name torn off; so all the Church paid for property, worth in 1892 $50,000, was $500." And the Bishop added, "Only one man in Portland had ever treated him in that way, and he was not going to tell his name before everybody."

In 1891 the next addition to the building was made, increasing the capacity by thirty ward and room beds for patients, and also providing accommodations for fourteen nurses. The first brick portion of the Hospital was the Lewis Wing, being the southwest part of the West Wing, which was erected in 1899 by Mrs. C. H. Lewis to the memory of her deceased husband, Cicero H. Lewis, as was also later the middle portion of the West Wing.

In 1902 the nurses' home was begun and two floors completed. In 1905 was built the Northwest Wing, containing the Couch Surgery, a memorial to John and Caroline Couch. The same year the laundry was built, and the following year the two unfinished floors of the nurses' home were completed.

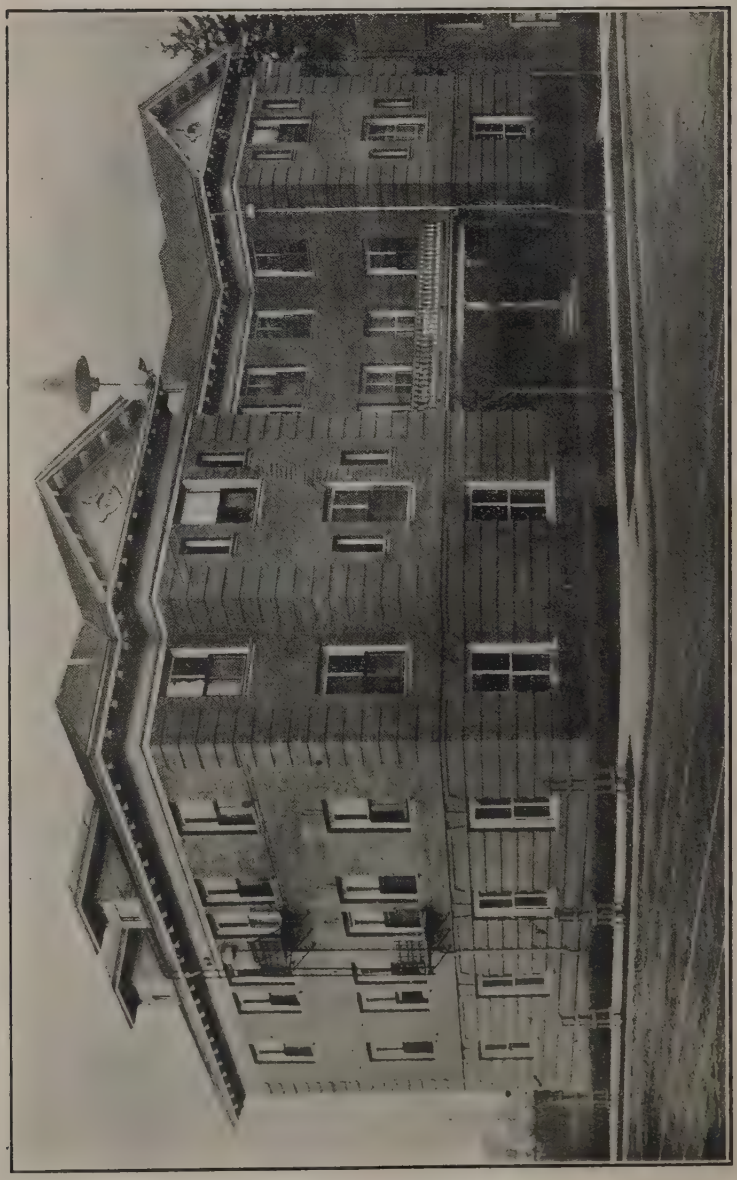
The Bishop Morris Memorial

In 1909, during Bishop Scadding's episcopate, was erected the middle or north portion of the Hospital as a memorial to Bishop Morris, containing a complete administration building, also a Chapel, which is a special memorial to the Bishop. This was made possible largely by the generosity of friends of the Hospital, among them being Mrs. C. H. Lewis, Mrs. Glisan and family, and others.

Mrs. Wakeman, so long the efficient Superintendent, resigned in 1905 because of failing health. Miss Loveridge was appointed her successor, and Miss G. M. Welsh, one of the school's first graduates, was made Superintendent of the Training School. In 1910 Miss Welsh was made Assistant Superintendent, and Miss R. M. Jolly Superintendent of the School.

Pressing Demand for New Buildings

During the ten years from 1911 to 1921 the Hospital made great progress in every way



Nurses' Home Building

—in the number of nurses graduated from the training school, the number of patients cared for each year, and, not least, in the very high standard of service rendered to all those who have sought relief from bodily ills within its hospital wards.

There were more than thirty endowed beds, and various other endowment and bequest funds, but it was in need of still larger funds, and more extensive buildings so as to be able to meet the constantly increasing demands made upon its resources. This was clearly shown in the following statistics: In its first year, 1875-76, it cared for 51 patients. In 1900 there were 1,402, receiving 30,250 days' care. In 1910 the number of patients was 4,374, an increase of more than 300 per cent; who received 64,561 days' care. In 1918, the year of the "influenza," the number of patients jumped from 5,960 to 8,955, being 50 per cent increase in one year, and the number had not fallen much short of that during the next two years, as the report for 1920 showed 8,345 patients, and 88,000 days' care.

Crowning Blessing of Faith

Here we are reminded that when Bishop Sumner began his episcopate in 1915, he appealed for $300,000 to meet the demands for new buildings and increased equipment. At the time this seemed an extravagant wish. Yet during the intervening years, the Bishop held the conviction that his appeal would not be in vain; that time would bring forth a recognition of the great, generous work of the hospital. And now, even more than he asked has been given—$400,000 to be exact; covering the new Theodore B. Wilcox Memorial Hospital, dedicated by the Bishop on Monday, January 23d of this year; the new east wing provided by public subscriptions and now complete; a $50,000 gift for a surgery by Mrs. Joseph Kithcart Clark; a $10,000 bequest by the late Ben I. Cohen toward a room for gentlewomen in indigent circumstances, and other bestowals and endowments amounting to $75,000.

The new east wing replaced a frame structure that had become antiquated. It is similar to the west wing, and with the additional equipment the capacity of the hospital is practically doubled.

During the fiscal year ending December 31, 1921, 7,153 patients were under treatment, 6,721 being admitted during the year.

It is with great satisfaction that the Hospital has received the rating of the American College of Surgeons as of the first class in all respects of their standardization requirements.

We may not close this sketch without some reference to the long and faithful services of Miss Emily Loveridge, who has been connected with the hospital for over thirty years, for half of that time its most efficient Superintendent. We would also pay tribute to the devotion and fidelity of Dr. S. E. Josephi and the Hon. R. L. Glisan. Dr. Josephi has served as trustee more than thirty years, and much of that time as the self-sacrificing treasurer. Mr. Glisan also has rendered long, capable service as a trustee, giving the hospital the benefit of his professional skill and experience in the conduct of all its legal affairs.

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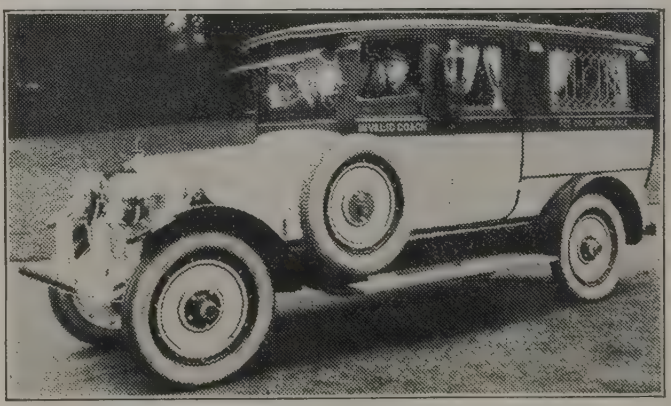

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A VIEW OF THE DIOCESE

By the Rev. E. H. Clark

The Diocese of Oregon is coterminous with what is known as Western Oregon, and includes several distinct sections—the Coast region, the Willamette Valley, and the valleys of the Rogue and Umpqua Rivers in the south.

The Coast region consists of a strip about 40 miles wide extending from the California line to the mouth of the Columbia. It is composed of rolling fields, small, fertile valleys, rich tide lands, beaches, rivers and mountain slopes. It is hemmed in on the east by the Coast Range, averaging 2,000 feet in height, with occasional peaks or ridges 3,500 or over. The climatic conditions are similar to those of the west of England and Ireland. Lumber and dairy products are the chief outputs. The area is about 7,000 square miles.

The Willamette Valley, the largest and most important section, is about 60 miles in width and 150 from north to south, with an area of over 11,000 square miles. The Willamette rises in the Calapooia Mountains in the southern part of the State, flows north into the Columbia ten miles below Portland, and about 100 miles from the sea. Many smaller streams drain the mountain slopes east and west. Lumber, dairy products and fruit are the chief productions. The soil is very fertile, and the weather never extreme, rain marking the winter, with occasional snow falls.

Southern Oregon comprises the valleys of the Rogue and Umpqua rivers, which are separate one from the other. The Rogue River Valley, the most southerly, lies between the Cascade Range on the east, the Umpqua Range on the north, the Coast Range on the west, and the Siskiyou on the south, which separates it from California. It has an area of about 2,300 square miles, including other small valleys, and is drained by the river which gives it its name, which rises in the Cascade Range, flows irregularly westward, through the Coast Range into the Pacific.

The Umpqua Valley, with its tributaries, is a little larger than that of the Rogue, and is enclosed by the Cascade, Coast and Calapooia mountains. Its river flows in a very winding course, breaks through the western mountains and empties into the Pacific.

The Church in the Rogue River Country

Coming into Oregon from the south and shortly after passing the state line, one reaches at Summit the elevation of 4,515 feet, and at Siskiyou 4,125 feet. Thence there is a great drop of about 2,600 feet in less than 20 miles to Ashland, which is about 1,900 feet above the sea.

Ashland is a beautiful town of some 4,000 population, has a 120-acre park, said to be one of the finest in the west. Mineral springs here being developed will in time make this

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an important resort. There are fine public schools and a Carnegie Library; many retired wealthy people reside here. Trinity Church has about eighty communicants, a good building and rectory. The present vicar is the Rev. Philip K. Hammond, who has been connected with the Diocese for many years.

Interior Trinity, Ashland

Medford is easily reached by either rail or auto-stage, being only 12 miles to the northwest, but 500 feet lower. This is a very attractive place of 6,000, located in the midst of a large and fertile valley, especially adapted to fruit raising and dairying. St. Mark's Church is one of the most attractive ecclesiastical structures in the Diocese, its interior arrangements being all that could be desired. There are about 100 communicants. The vicar, the Rev. William B. Hamilton, was for many years rector of Calvary Church, on the west side in Chicago.

St. Mark's, Medford

Grants Pass, 32 miles west by north of

Medford, is reached by following the winding course of the Rogue River nearly all the way, making another descent of nearly 470 feet. This is the county seat of Josephine County and an important distributing point. St. Luke's has a good building and numbers some 40 communicants. At present there is no resident clergyman.

Into the Rogue River Valley

The next stage of our journey requires a climb of 500 feet in 34 miles to Glendale, elevation over 1,400 feet, which marks the divide between the valley of the Rogue on the south and that of the Umpqua on the north. Thence there is a descent of 960 feet in 65 miles to Roseburg, which is 100 miles due north of Grants Pass.

Roseburg, the county seat of Douglas County, is beautifully located on the south fork of the Umpqua River, and has a population of over 4,000. It is a division town on the Southern Pacific Railroad, and the re-

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St. Luke's, Grants Pass

ceiving and distributing point for a large surrounding territory.

St. George's Church has a good building, parish-house and rectory, numbers about 50 communicants, but at present has no resident priest.

St. George's, Roseburg

Sutherlin, 14 miles north of Roseburg, has the mission of the Holy Spirit, with 15 communicants, and at Oakland, three miles further, is St. Clement's Mission, with about a dozen. Both of these could be easily cared for from Roseburg.

The Coos Country.

From Roseburg to Eugene, a distance of 75 miles, there is no town of any size except Cottage Grove, which has a population of 2,000, but we have no mission at that point.

Before stopping off at Eugene let us take a side trip to the southern part of the coast portion of the Diocese.

For many years to reach Coos and Curry counties required a tedious stage trip over the coast mountains, or a very round-about sea voyage on some coasting vessel. Only

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PORTLAND, OREGON

Interior St. George's, Roseburg

within a few years has a railroad been extended from Eugene westward over the Coast Range and down the Siuslaw Valley, 70 miles to Florence, and then another 100 south along the coast through Coos County almost to the northern line of Curry.

Curry County is described as one of the roughest and most mountainous portions of the state, almost entirely a forested wilderness. The mountains are rough, rocky and picturesque and covered with timber to their summits, which rise from 1,500 to 5,000 feet above sea level. The Rogue River cuts through the county, flowing in deep canyons, the walls of which in places rise from 2,000 to 4,000 feet. Snow is deep on the higher mountains in winter, but is rarely seen on the coast.

Port Orford, to be reached by boat from Coquille, 15 miles to Bandon and thence by

Church of the Holy Spirit, Sutherlin

Emmanuel Church, Marshfield

stage 32 miles down the coast, is the only place in Curry County where our Church is represented. There is located the little mission of Christ Church with a dozen communicants. Retracing our course to the mouth of the Coquille River we shall find **Bandon,** with a population of 1,500. Here is the mission known as St. John's-by-the-Sea, with 40 communicants. Thence either by boat or auto we return to **Coquille,** the county seat, with 1,600 population, where St. James' mission has about 40 communicants. From this place we can return by rail 17 miles to **Marshfield,** the principal town in Coos County, with a population of 4,000. It is on Coos Bay near the mouth of the Coos River. Boats ply between Portland and San Francisco. Railroad shops and terminal are here, and, with North Bend, population 2,500, close by, it is the natural outlet and distribut-

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ing point for the whole surrounding region. We have here Emmanuel Church, with over 120 communicants; and it is the only fully organized parish in the coast region south of Astoria. At **Empire**, a little further down the bay, is St. Luke's Mission, with 20 communicants, and about 30 miles north on the railroad, at **Gardiner**, Douglas County, is St. Mary's, with 25.

The parish at Marshfield and the missions in the neighboring towns on the coast in Coos and Curry counties are the fruit of the long and faithful ministrations of the much beloved, and sainted, Dean Horsfall, who gave some 30 years of his life to the founding and fostering of the Church in this, so long a distant and isolated part of the vineyard. He laboured and others have entered into his labour. The present Archdeacon Jay Claud Black was for several years at Marshfield, which work is now cared for by the Rev. William Edgar Couper, and the several missions are ministered to by the Rev. Arthur William Bell, residing at Coquille.

The Willamette Valley

We are now ready to leave the southern part of the Coast section and return to the valley of the Willamette. A journey of about six hours brings us to

Eugene, which is near the centre of Lane County, and of which it is the county seat. This county extends from the Cascades to the Pacific; it is a gigantic forest with an area of open country in its centre and near the upper part of the valley. Eugene is beautifully located, has a population of 11,000 and is the seat of the University of Oregon, which is co-educational and attracts to its walls each year from 2,000 to 3,000 students.

Eugene City—as it was formerly called—was one of the first places visited by Bishop Scott. The first St. Mary's was consecrated in January, 1859, and the second in 1899. The present structure was made possible by the generous gift of a long-time member of the parish. It is also an enduring memorial of the Rev. Daniel Edward Loveridge, for 20 years its rector, whose handiwork is to be seen on every side in the carvings which beautify its interior.

Being a University town, Eugene is a strategic point, and the Church ought to place here two priests instead of one, so that one of them could give all his time and atten-

St. Mary's Church, Eugene

tion to the care of the Church students in the University, and leave the other free to carry on the affairs of the parish, which numbers over 200 baptised members, and has some 150 communicants. The Rev. Frederick G. Jennings is the present rector, having been in charge since March, 1918.

A two hours' trip of 40 miles by either steam train or auto on the paved highway, brings us to **Corvallis**, the county seat of Benton County, with a population of 6,000. It is the seat of the Oregon Agricultural College, the State Bureau of Mines, and the U. S. Experimental Station, which makes it the technical educational centre of the northwest. Our Church is well represented here in the Good Samaritan Parish, which, under the missionary spirit of its rector, is doing a good work among the several thousand students in the college. Under the direction of the Rev. Edmond Trew Simpson quite a number of the students have been licensed as Lay Readers, who assist in carry-

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Church of the Good Samaritan, Corvallis

ing on the Church services both in Corvallis and at neighboring points.

The Yaquina Bay Missions

From Corvallis we take a trip westward some 75 miles to the central part of the Coast section, which is quite separated from those to the north and south. Here we find, at **Toledo**, at the head of the beautiful Yaquina Bay, a town of 700, where we have a mission, St. John's, with a score of com-

St. John's, Toledo

municants. At the entrance of the bay is **Newport**, credited with some 600 population, and here is St. Stephen's, with 40 communicants; both these places are at present under the Archdeacon, the Rev. Jay C. Black.

Retracing our course for nearly 90 miles, and passing through Corvallis, we come to the eastern terminus of this line of road at Albany.

Albany is 12 miles northeast of Corvallis on the other side of the Willamette. It is the county seat of Linn County, and has a population of about 5,000. It is called "Hub

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St. Peter's, Albany
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of the Willamette," because of transportation facilities, steam, electric and river, which center here. This is also an educational town; Albany College, a Presbyterian institution, is located here. Although Church services were begun at an early day, yet St. Peter's has thus far met with uphill work, and is credited with less than an "apostolic number" of communicants. Of late the Rev. E. T. Simpson, with the help of his band of Lay Readers, has been doing some quite promising work here.

The next stage of our journey may be either by the Southern Pacific steam line, or auto on the paved highway, or the Oregon Electric, which lands one in less than an hour in

Salem, the capital of the State and county seat of Marion County. It has a population of nearly 18,000, being the second in the State. Besides the Capitol, Supreme Court buildings and State Fair buildings, there are many State institutions located here—viz., Hospital for the Insane, Open Air Hospital, Penitentiary, Schools for Blind, and Deaf Mutes, Boys' Training School, and Home for the Feeble Minded. The U. S. Indian Training School, second in size in the country, is five miles north at Chemawa. Willamette University (M. E.) is located here, and also the Sacred Heart Academy.

St. Paul's is one of the oldest parishes in the State and has about 140 communicants. For many years they were content with the

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present frame building, neat and churchly, but inadequate; being so near to the business centre of the capital of the state. The Rev. Henry Duncan Chambers, for many years General Missionary and Archdeacon under three Bishops, accepted the call as rector and entered upon his new field of labor in January, 1922. The first thing to mark his work is the beginning of the new St. Paul's, the cornerstone being laid by Bishop Sumner on July 30th, the Seventh Sunday after Trinity. The plans call for a parish house and rectory as well as for a new church. The rector's success as a builder in the past is a good prophecy for his success in this new undertaking.

Seventeen miles north of Salem by the Southern Pacific we come to

Woodburn with a population of about 1,700. It is the centre of a dairying, farming and fruit raising district. St. Mary's has suffered severely from removals of faithful Churchpeople, who have gone to strengthen the work in larger places. Among these may be mentioned Mr. A. S. Auterson and family, now of Portland, Mr. Auterson being for many years the publisher of the Diocesan paper. The mission has now about a dozen communicants and is ministered to by the priest at Salem. Still traveling northward 20 miles by the S. P. we come to

Oregon City, at the Falls of the Willamette. It is a place of great natural beauty lying on either side of the river and on the high bluffs which hem it in at this point. The falls furnish abundant power, which is utilized by the Portland Railway, Light & Power Co., and the large paper mills. The Locks are operated by the Federal government for public benefit. Oregon City is one of the oldest places in the State, being founded by Dr. John McLaughlin in 1837 For some years after the United States acquired the "Oregon Country" this town was the territorial capital.

St. Paul's Church was organized in May, 1851, by the Rev. William Richmond, the first missionary sent out by the General Board to the northwest. But services were held here before that date by the Rev. St. Michael Fackler, who came out in 1847, and was living at Champoeg, a few miles up the river.

One of the earliest "Religious Notices" (at least of our Church), appeared in the "Ore-

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gon Spectator," dated March 16, 1852, published at Oregon City. It reads as follows:

RELIGIOUS NOTICE

The regular services of the Protestant Episcopal Church will be held in the Court House every other Sunday at 10½ A. M., and 4 P. M.

Sunday School every Sunday at 2 o'clock P. M.

—St. Michael Fackler, Rector.

Just above this notice, and as if to counteract its influence, there appears the notice of a "COTILLION PARTY."

August 2nd, 1853, the first Convocation of our Church in the "Oregon Country" was held at Oregon City, at which the Rev. John McCarty, D.D., presided. At this first meeting there were present three clergymen and several laymen.

Many interesting traditions are linked with the name "St. Paul's, Oregon City." Its present situation is in the heart of the business section, close to the banks of the river, whence there is an extended and beautiful view down the Willamette to the north.

The parish numbers between two and three hundred baptised persons, and has about 175 communicants. The present Rector is the Rev. John Alexander Cleland, a recent acquisition from Canada, who has quite won the hearts of his parishioners, and under whose administration this parish is bound to take its rightful place in the affairs of the Diocese.

Leaving Oregon City either by auto-stage or electric line a run of a few minutes brings one to another of the historic points on the Willamette, that is

Milwaukie, another of the oldest places in the State, which formerly hoped to become a metropolis, but long since that prospect vanished. Here it was that Bishop Scott located his home when he came to Oregon in 1854, and here he began the first school for girls, "Spencer Hall," so named in honour of its earliest benefactor, Captain Spencer, who met Bishop Scott in New York, and took an interest in the work of this immense field.

St. John's is still only a mission with about 30 communicants, who are ministered to by the Rev. Upton H. Gibbs, of Estacada, and a lay reader, Mr. T. R. A. Sellwood, one of the family of that name so long and well

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known in the early missionary days of the Diocese.

A short trip along the east bank of the Willamette brings one to Portland, but before looking about the city we will take one or two more side trips, so as to take in some other outlying places mentioned in the early days.

Starting on the "East Side Red Line," though it is on the west side of the Willamette, eight miles from the city we come to the little town of Oswego, at the foot of the beautiful lake of the same name, where in 1856 Bishop Scott opened Trinity School for Boys, which was later transferred to Portland. Thence the road winds around till at Rex (elevation nearly 500 feet) we reach the summit of the Chehalem Mountains at this point, and then by easy curves we drop down into the valley to the west, catching many fine views as far as to the Coast Range. Thirty-four miles from the city the road passes Dayton, often mentioned in the early days. Three miles further we pause at Lafayette, well known in pioneer days, formerly the county seat of Yamhill County, before there was any McMinnville. About four miles further our train curves into the eastern edge of McMinnville, now the county seat, and one of the prettiest places of its size in the State. Its population is about 3,000. This is a great Baptist centre and the seat of Linfield College, which is their chief institution in the northwest.

McMinnville has St. Barnabas', a very attractive little church, with comfortable vicarage. There are about 30 communicants. From this place as a centre it would be pos-

St. Barnabas', McMinnville

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sible to reach six or eight other interesting points.

Returning by the "West Side" we pass several places, names of which remind one of the labors of the pioneer Churchmen, such as "Yam Hill," some six miles from Mr. Richmond's claim and his short-lived school. Wapato, where there was a lake, now drained; Gaston, and others. At Forest Grove the road turns east and we soon reach, 20 miles from Portland,

Hillsboro, the county seat of Washington County, with a population of 2,500; here is All Saints' with 35 communicants, the only mission in a large and prosperous region. A trip west from Hillsboro to the coast brings us to **Tillamook** where a mission, St. Alban's has been established this last year.

In the Clatsop Country

Arriving at Portland we must take another and much longer trip, this time to Astoria

St. Thomas', Warrenton

and other points in the northern part of the Coast Section. En route we pass

St. Helens, on the Columbia, 30 miles out, population 2,200. Here Christ Church has 30 communicants. From this point it is a long run of 70 miles along the south bank of the mighty Columbia to

Astoria, the third city in the State, population about 15,000. It is the county seat of Clatsop County, and, with its canneries, docks, mills and harbour advantages, has a wonderful future before it. Grace parish has some 400 baptised members and over 200 communicants. The Rector, the Rev. Frederick C. Taylor, was for some years a successful missionary in Alaska. A unique work

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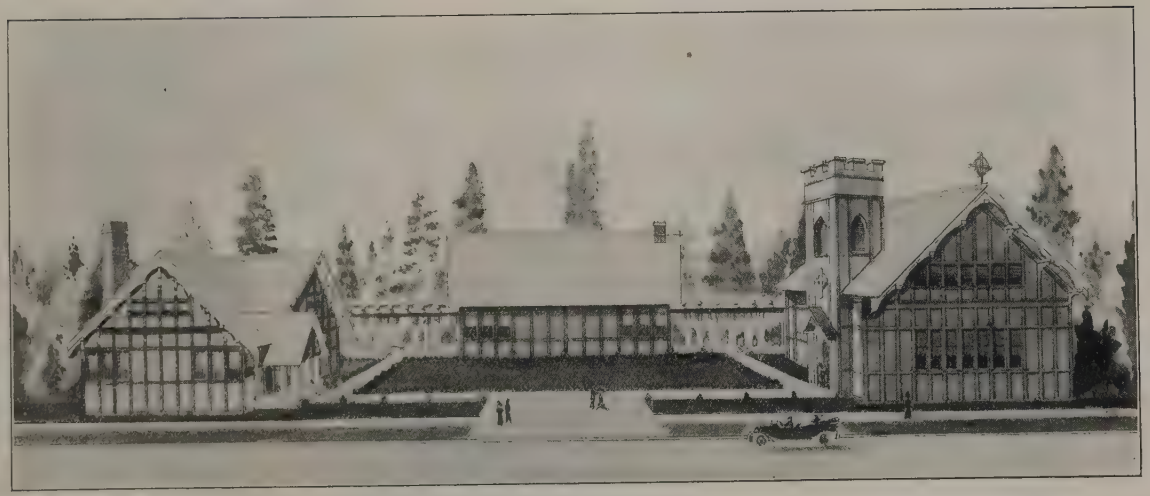


Calvary Church Plant, Seaside

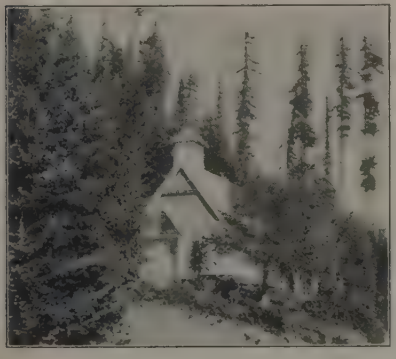
Church, Parish House and Rectory at Oregon's largest and most popular coast resort, visited every summer by thousands of people, including many members of the Church. Calvary Church is is also strategic from its location in the Clatsop country and the possibilities for the development of the missionary work up and down that coast. A great impetus was given to the work of the Church in Seaside by the construction of this attractive plant.

at Brownsmeade, near Astoria, is being carried on by Mr. Frank Spittle, long a Lay Reader at Grace Church.

A few miles west of Astoria is

Warrenton, population about 700, and St. Thomas' Mission with 13 communicants. At this point the road runs directly south about 15 miles to

Seaside, population ordinarily about 1,200, but during the season from 5,000 to 10,000, as it is one of the most popular coast resorts in the northwest. Here is Calvary Mission, possessing a good Church, parish house and vicarage, due to the strenuous labours of the former Archdeacon, the Rev. H. D. Chambers, who a few years ago spent his summer vacation here, not only superintending the building, but working with his own hands during the week, and on Sundays taking all the services and the school. The present Vicar, the Rev. William C. Kirk, is almost to be envied for the latent opportunities that seem to present themselves. The Vicar is in charge of the Mission at Warrenton, and also makes occasional visits to



Emanuel, Vesper

Vesper, the one purely rural mission in the Diocese, with its little Church, Emanuel, and about 20 communicants, a work that is chiefly due to the labours and loyalty of the late Mr. William Johnson.

Having thus made the tour of the distant, and, in some cases, almost inaccessible portions of the Diocese, we are now ready to return to the city and take a more leisurely, and briefer survey of the suburban places.

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Starting from the centre we take a westbound car marked Hall St. and get off at Clay. A minute's walk brings us to the **Pro-Cathedral of St. Stephen the Martyr**, corner of Clay and 13th Sts. St. Stephen's was formerly the chapel of St. Helen's Hall when the school occupied the City Hall block. It has always been the Bishop's Church and is now under the efficient administration of his Vicar, Dean Horace H. Ramsey, D.D. The interior of the church is quite rich in memorials of past priests and parishioners who have worshipped and ministered here.

A few blocks up 13th St. is **St. Helen's Hall** with its Chapel, also the Sisters' Oratory, where there is perpetual reservation, which makes it possible in cases of need to take the Sacrament to the sick and dying. During term time there are three services a day, two being for the pupils, and a daily celebration throughout the year. The present Chaplain is the Rev. Edward H. Clark.

Taking the 13th St. car and transferring at Morrison to a D & M west, we reach, at 19th and Everett Sts., the present **Trinity Church**, far the largest in the city. Here will be the opening Celebration for the Convention, also the presentation of the Triennial offering of the Woman's Auxiliary. The Rev. A. A. Morrison, Ph.D., has been Rector about twenty years.

Again taking a D & M car west we are soon at 21st and Marshall, the location of **St. Mark's Church**, parish house and rectory. Here the late John E. H. Simpson ministered many years. The full Catholic Faith is preached and practiced, and the Sacrament reserved in the cript chapel, which is a great convenience, owing to its proximity to the Good Samaritan Hospital. Fr. Hatton, for several years associate priest and later the Rector, is now the Chaplain at the Hospital. He is succeeded by the Rev. Wallace R. Everton, formerly at Calvary, Baltimore.

Continuing our course to 25th and Raleigh Sts., we come to **All Saints' Church** and rec-

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tory. This building is being used temporarily by the colored congregation of St. Philip's, one of the most energetic missions in the whole Diocese. It is under the care of a Lay Reader and the Archdeacon, who lives in the rectory.

Taking the N & S car nearby we can go from the northwest part of the city to the far south of the west side, where, at Ban-

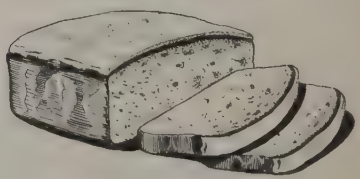
St. Matthew's, Portland

croft Ave. and Corbett St., is **St. Matthew's** mission hall, which is cared for by the Chaplain of St. Helen's Hall. So far for the west side of the city.

Returning to the centre we can take either a Tabor or Sunnyside car to East 12th St., where is located the Church dynamo of the East side, **St. David's**, Parish House, rectory, and the Church on the corner of Belmont. The Church is always open, and on entering we find at the left a very convenient Chapel, with a beautiful Altar, which is used for the frequent week-day services. After investigation showing that there are several thousand children in the sector covered by this parish who are not connected with any Sunday School, the Rector, the Rev. Thomas Jenkins, started out to secure the Church's share of them. As a result there are three live Missions under the fostering care of this parish. A short walk to the south brings us to Hawthorne Ave. and the Mt. Scott line to the extreme southeastern part of the city. At 50th and Division Sts., housed for the present in a store, is the Mission of the **Transfiguration.** It is hoped that they may soon have an abiding place of their own nearby.

Returning to Hawthorne Ave. and taking that line to the end we come to **St. James'**

Grandma's



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St. David's, Portland

Mission, 37th Ave. and 72nd St. S. E. This Mission is housed in a building purchased from the Lutherans, which must be enlarged to meet the needs of the Church School.

To reach the third Mission, we return to Grand Ave., get a transfer to Montavilla and go to the end of the line, where, at East 80th and Ash Sts., is St. Peter's, which, like the first, occupies a store. They, too, hope soon to have their own building.

Returning we get a Bridge Transfer to Holladay and then by Williams Ave. to Graham Ave., where, one block to the west at the corner of Vancouver, is the **Church of the Good Shepherd.** Here the Rev. John Dawson has held the fort for nearly 20 years. One block to the north is the new block-square playground for the children, which, in honor of the Rector, who was instrumental in securing it for this purpose, has been called "Dawson Park."

Returning to Williams Ave. we take a St. Johns car and have a long ride to the northwest part of the East Side, some fives miles from the Good Shepherd, to Hereford St., where, just to the north is **St. Andrew's,** occupying a building due to the ingenious work of the former Archdeacon. The Rev. John D. Rice, our Diocesan Secretary, is in charge of this Mission, and has also begun another work two miles further out at St. Johns. This is a recent addition to the city, and is bound to become an important one, as the great Municipal Terminal Dock is located here, and other industries will be, as it is below the several bridges across the river.

Availing ourselves of the convenient transfers we return as we came, six miles, to East Broadway, and thence to East 17th, where, one block to the south, corner of Weidler St., is the Parish House of **Grace Church.** It is on the western edge of Irvington, one of the exclusive sections of the city. The Rev. O. W. Taylor is the Rector, living in the rectory nearby. Plans have been drawn and work is under way for the erec-

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St. John's Memorial Church, Portland
(As separate from Parish House)

tion of a very ecclesiastical structure in the near future.

This time we take the Irvington-Jefferson line to Union Ave., and then by Bridge Transfer to East Burnside, where we get the Rose City car on Sandy Blvd. to East 43rd St. A block to the south is **St. Michael and All Angels'**, so called as it was the first Mission organized by the late Bishop Scadding, whose consecration was on that Feast. The Vicar is the Rev. Tom F. Bowen, under whose fostering care the Mission has grown remarkably, and a new plant, including church, parish house and rectory, is in process of construction.

Once again we must get an East Side transfer south to the Sellwood line, and a six-mile trip brings one to the extreme south end of the East Side. Getting off the car at 13th and Harney Sts., and walking one block east we reach **St. John's Memorial Church** and parish house, built in memory of the Rev. J. W. Sellwood, who laboured so long and faithfully in the early days of the Church in Oregon. This Mission is at present served by a Lay Reader under the supervision of the Archdeacon.

Retracing our course towards the city we get a transfer to the Eastmoreland line, which takes one through Westmoreland, over the S. P. Ry., and past the Municipal Golf Links to Bybee and East 32nd Sts. Then a leisurely walk northward through beautiful Eastmoreland soon brings one in full view of the fine buildings of Reed College, an institution of the highest grade. A short climb up Woodstock, or 60th Ave., brings one to the **Church of Our Saviour**, corner of 41st St., which is ministered to by the Rev. J. Brian McCormick.

The shortest route to the next point of interest is to take the Woodstock car to the end of the line at 57th St., then a mile walk

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From this the most southeastern Mission in Portland to St. John's in the extreme northwest, quite beyond St. Andrew's one can travel 12 miles "as the crow flies," or by rail 15 miles or more, for one fare of only **eight cents**. But, doubtless wearied with the walk of the last mile, we shall be glad to take the Mt. Scott car nearby and return to the centre and think over all that we have seen.

We have now completed the survey of the Parishes and Missions within the corporate limits of the city, as well as the Diocese at large, and can begin to realize what an immense field awaits the future cultivation by the Church's ministers.

The Diocesan Board of Religious Education is cooperating locally in matters of the Church Service League.

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WOMAN'S AUXILIARY MAKING HISTORY

By Mrs. Florence C. Johnston, Diocesan President, Woman's Auxiliary

The history of the women's activities in the Diocese of Oregon is so interwoven with that of the Church as to be part and parcel of the same record. One cannot study the one without the closest analogy of the other, and it is a matter of regret that many of the records of the women's organizations of those pioneer days have been scattered and lost. Very incomplete data was kept at best. To that faithful friend of the Diocese of Oregon, Mrs. Julia S. Whiteford, do we owe much in the compilation of what records we have of the Woman's Auxiliary in the Diocese. With painstaking effort she gathered up copies of the old Convention Journals and clipped the pages which told of annual and quarterly meetings, elections of officers, and whatever records of the women's work appeared in the early copies of the Oregon Churchman.

From these interesting reports we gather that the Diocesan organization of the Woman's Auxiliary dates back to the year 1884 with Mrs. A. R. Hill, mother of Dr. J. W. Hill, and grandmother of Jos. A. Hill of the Hill Military Academy, as its first President. To many of us who were privileged to know that saintly woman and her consistent Church life she stands for us as the embodiment of Christian purpose and zeal. Associated with her was Mrs. Belle J. Sellwood, who seems to have been a very active corresponding secretary, visiting the scattered branches in person and leaving enthusiasm and interest behind her. In looking over the old records we see many names more or less familiar: Mrs. Robt. Taft, Mrs. E. C. Lounsbury, Mrs. Jane Whalley Muir, Mrs. Wm. Adair (now deceased), Mrs. Brenholm Van Dusen, Mrs. A. S. Foster, Mrs. E. T. Simpson, Miss Annie George, etc. Some of these, we are glad to say, are still active in the work in Oregon.

The reports of work done read not unlike those of the present day, records of boxes and money sent, of Diocesan and parochial aid rendered to the weaker places. Modest reports they are, but breathing the spirit of co-operation and Godly love. The purpose of the Auxiliary is quaintly set forth in one article, in which the women are urged "to set aside all sectional, parochial and personal differences and work as members of One Body, labor with one heart for the extension of the Master's Kingdom and power in the earth." The United Thank Offering, too, had its place in the old days, it being defined as "the privilege of every woman in the Diocese to share with thousands of women all over our land and across the ocean in giving this noble gift with its far-reaching benefits to the Church for all time."

Some details from the written records are more than interesting had we time to record them—a flood, for instance, during one of the high stages of the river in 1886, which made attendance upon the annual meeting at Trinity Church, then at its old location, Sixth and Oak Streets, well nigh impossible. There is mention also of the gift of a settee for the Church Missions House in New York made from our native myrtle wood and presented by the Oregon branch of the Woman's Auxiliary. This was followed by the record of a grateful note of appreciation from Miss

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Other organizations, we find, once existent and flourishing, the Church Periodical Club, St. Barnabas' Guild for Nurses and the Daughters of the King. We wonder why they lapsed—whether the indomitable spirit of their promoters failed to make its impression upon a constantly changing parochial congregation, whether the clergy felt lukewarm about them or whether they failed, as is so often the case in many lines of work, for lack of leaders to "carry on."

It is a matter of great regret that there is no published record or statistics of the activities of the Women's Guilds in Oregon. To this body of splendid women do parish after parish in this western country owe their very existence. These hard working, consecrated, faithful women of the Guilds have by their efforts, by parish suppers, bazaars, cake sales and every conceivable way of raising money, paid the street assessments, the Church improvements, bought rectories and in some cases have helped to pay the salaries of the clergy. To our sisters who are coming to the Tri-ennial Convention from the long-established centers of the Church in the East, the Woman's Guild is little known. There, endowments, pew rentals, bequests and trust funds and the lifelong habit of consistent giving to the Church has made easier the financial side and has left the womanhood of the Church freer to express itself in the missionary activities of the Woman's Auxiliary. In the West it is true that the Guild women have had little time and thought to give to the needs of the mission field. Money came too hard and the Church in China was very far away. Seldom did any one come to tell them of the Master's work in other fields. The growth of "missionary mindedness" has come very slowly to the vast majority of Church members. To only a few does it seem to have been given to catch the meaning of the Great Commission or to sense the world-wide aspect of the Task of the Church. All honor to the Guild women and their splendid work and God speed the time when all good Church women everywhere shall in every sense be auxiliary to the Church, both at home and abroad.

Probably the greatest adventure for Church women in Oregon will be the coming of the General Convention to Portland in September. The daily association with the fine women who come for the Tri-ennial; the intimate knowledge gained in the study classes under great leaders; the mastery of the details of the women's organizations gained in the business sessions; the poise and grace acquired in acting as hostesses to these our guests will prove invaluable factors in strengthening our work in Oregon. Leaders hitherto undiscovered are being uncovered daily in our many committees. There is a splendid spirit of harmony and co-operation in every phase of the preparation. We may make mistakes, but they will not be vital ones. Let us be patient and generous with one another and reflect in every way we can the spirit of our leaders who have gone before us. The history of the Church in Oregon is still in the making.

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AN EDUCATIONAL OUTLOOK IN THE DIOCESE

By the Rev. Thomas Jenkins

Seventy-five years ago Horace Bushnell delivered a course of lectures on what he called Christian Nurture, which the historian says "effectively turned the current of Christian thought toward the young." I have just had the satisfaction, in reading these lectures of Bushnell, to discover the principles which underlie our Christian Nurture series of lessons put forth by the Department of Religious Education. The thing that seems most strange is that this teaching of that brilliant New England scholar should have been lost for seventy-five years, and yet not lost any more than seed buried in the ground. This year I planted seeds in my garden which have not thus far come up, due, doubtless to the lack of moisture. Horace Bushnell's Christian Nurture has come to life in our day under the leadership of such men as the Rev. Dr. Gardner and his associates.

The Rev. Thomas Jenkins

My interest in writing this article at the request of "The Churchman" has a single purpose: that of restating to the best of my knowledge the policy of the Board and the opportunity of the Church in our Diocese at the present.

Policy—The Convention of 1917 created by canon a Diocesan Board of Religious Education to succeed to the work of the Commission on Christian Education. In going over the annual reports it seems plain that the Board adopted a policy which it has consistently followed.

Having been a member of that body from its creation, I believe it is only just to say that the first article of the Board's policy has been to follow the lead of the National Church. At all times it has attempted to do what has been asked of it, and in so doing to become a connecting link between the

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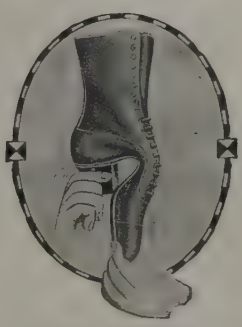

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National body and the Parish schools. Not blindly, however, has it been a follower, but each year it has endeavored to study afresh the conditions in the Diocese.

It has consciously tried to understand the needs of the Diocese and to minister to them. It has purposely avoided pressing upon the unwilling, even those things which it has whole-heartedly believed to be necessary. It may be that the Board has been too timid to accomplish more than it has. To seek co-operation has seemed to us of all things most important. As our aim, we have sought to hold up before the Diocese a single system, and that not of our own creation. Here we have been loyal to the National Church. We have endeavored to show the advantage of a single system. Perhaps it is too much to have expected the whole Diocese to be a unit in this, on account of its novelty if for no other reason. It is our conviction that gradually every Church school will fall into the Church's system.

With that conviction we have sought to promote Christian Nurture, and Christian Nurture alone, not, however, discrediting any other system. The Board is more convinced today than it has ever been, that educational unity is alone sufficient for a Diocesan-wide educational program. Then it has been our policy to point out to our fellow workers the necessity of having all-round Christian education.

Without discussing it, it seems to be generally felt that the older Sunday School system must give way to something more adequate. It must decrease; something better must increase. Because the Christian Nurture scheme meets the all-round needs of the children, we have become wedded to that system, and we thoroughly believe that,

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given ten years of faithful trial, this new system will revolutionize the educational methods of the Church; and given twenty-five years of faithful use, will revolutionize the life of the Church itself. Herein, we believe, lies the hope of the future. The Church School is the foundation of the structure. It makes the walls of the superstructure possible.

Conditions—Between the years 1910 and 1920, the Diocese of Oregon increased in population by a round 100,000, but it cannot be said that the Church or the Church Schools increased in any such ratio. In the same period, the communicant list increased by 761, the Church School pupils by 331, the teachers by 47; but the giving, as indicated in the Lenten Offerings, increased 300%. In 1911 the offerings did not exceed $700.00. In 1921 they reached $2,500.00.

It is a mournful situation when the childhood of the Church does not increase faster than the communicants do. According to a report of 1921, which would be for the year 1920, 250,000 children in Oregon were not in any kind of a religious school. Of that 250,000 it is safe to say 150,000 of them are in our Diocese.

The report of the same year shows that three whole counties of the Diocese are without any representation of the Church. These three counties aggregate 50,000 people. In six other counties, the same report tells, there is only one Parish or Mission station; and where these are absent there are no Church schools. We have no work among the lumbermen, no mission among our foreign-born population, and no work among the native Indians. All of this is said with the Oregon children in mind. For there are lumber camps, many of them, with children. There are foreigners with children to be trained into American citizenship and the Catholic religion. And there are Indian children to whom the Church has a duty. In every county there are unoccupied fields, closed meeting-houses, neglected children. These surely create a field for the Church's best investment.

Opportunities—Believing in the necessity of Christian education the conditions above described offer more opportunities for adventure than this Church is likely to embrace in the next decade. Immediately, the schools

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of the Diocese of Oregon have a duty to arrange themselves under a single educational program, to conform to the Church's methods, and to adopt the Church's aim. The doing of these things would involve a better organized school, the adoption of the Christian Nurture system, and a consecrated effort to provide a body of trained teachers.

There are a few towns in the Diocese too large for one Parish, yet not large enough for two, at the present time. It has always seemed to me that the only method of ministering to such a community would be to open up, as opportunity offered, schools in the remoter parts, attaching them to the one Parish altar, and making them feeders to the Parish life. This would offer an unusual opening for the work of conscientious laymen. There are also small communities lying nearby many of our towns where the Church must find rich soil in which to plant the seed.

The opportunities of this Diocese ought to render it almost a discredit for any Parish or Mission, having a resident priest, to live its life alone. "Go ye into the next towns and villages" is as truly a part of our commission today as when our Lord first uttered it. The life of our Diocese is feeble, because it is not fed sufficiently with the life of our children.

I see no alternative to juvenile crime but juvenile education. It is said that in the past twenty-five years juvenile delinquency has increased in America by 200%. But we ought to be charitable toward the child. We must not, while we do nothing to help him, condemn him for being something which he ought not to be. Christ's rebuke has not been withdrawn from those who, whether by indifference or deliberateness, keep His little ones from Him. The best agency the Church has given us for accomplishing His will toward the child is what we have been pleased to call the Sunday School; and our Parishes have prospered or not, in proportion to the intelligent Christian effort they have put into the Sunday School.

To check this stream of moral disorder in the youth of the present, the Church School is the best available agency.

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siding officers of our Courts. More stringent laws in the State will not wholly arrest the process. Neither the State Legislature nor the public school has much business with religion. The school teaches what the people are united upon, the legislative assembly registers in legal form the opinion of the people. If it is the will of Oregon that divorce should be prevalent and family life loose, it is the business of the Church to change that condition. The Church cannot do this by preaching, but she can, by working hard enough, and intelligently enough, and consecratedly enough, and long enough by teaching.

I take it that the charge to the sponsors and parents at baptism is also a charge to the Church itself. The sponsors are asked to do nothing but that to which the Church herself is already committed. It is not enough to blame the parents and the sponsors; the Church as a working body, must take her part.

An army cannot retain its vitality and hope by simply marking time. There comes a time in the experience of the soldier on the battlefield when, to remain a fighter, he must invade the enemy's domain. If the Christian forces do not claim the childhood of Oregon, then other forces will.

This new educational system of the Church, we are told, is expensive; but I ask in reply, is it? In the past, leaving out of account those bodies that conduct weekly parochial schools, the other religious bodies in America, among which we are numbered, spent in the year 1919 $1.46 for music and $1.07 for janitor service, against every 48c it spent in Sunday School work. Put it in another form—we spent in the same year, 5 3/10 cents per member on our Sunday School work as a whole. Would it not have been strange had we got better results than we did? I do not believe we can comfort ourselves by any assumption that our case is peculiar, or that our people differ from other people.

To quote Horace Bushnell again: Would it not be wiser and more modest, when facts are against us, to admit that there is certainly some bad error, either in our life, or in our doctrine, or both, which it becomes us to amend?

With the inspiration that should be ours, through the coming of the General Convention, we ought to look forward to, and plan for, a better day.

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The Rev. Wm. T. Weston

The Seamen's Church Institute of America is a religious and philanthropic society, incorporated under the laws of the state of New York, for the purpose of furthering the moral, social and spiritual life of all seamen, boatmen and those employed on or labor in connection with the sea and inland waters.

This work is not a charity, but rather a philanthropy, and is fundamentally religious. Its purpose is to provide in every port of America where seamen are to be found wholesome places in which these men of the sea can find lodging, board, safety for their persons, monies, personal effects, recreation and opportunities for religious expressions and worship, and by establishing common methods to affiliate all religious and philanthropic agencies working among seamen.

At this time there are seven Seamen's Church Institutes in the seven large and important ports of America: New York, Philadelphia, San Francisco, Newport, Los Angeles (San Pedro), Port Arthur and New Orleans.

These Institutes are incorporated under the laws of their respective states, with competent Boards of Directors to plan for their operation and maintenance.

Although interest in the needs of the seamen has been aroused, much aggressive work remains to be done, and the magnitude of the task cannot be measured by the 1,000,000 seamen within our ports each year, but must comprehend the large number of navy boys, coast guards, bargemen and rivermen found in every port. Our ideal is nothing less than a Seamen's Church Institute in every great port of the United States where these men are to be found.

The work of the Seamen's Church Institute of America is a great practical philanthropic experiment in co-operative Christianity, and nothing short of the practical application of the Gospel of Jesus Christ, carrying to these men of the sea, the Church's mission, social service and religious education, and the Seamen's Church Institute of America, in assuming her task, becomes the Church's agent and missionary in our American seaports.

As such she looks to the Church, and with a just claim, for the moral and financial support necessary to realize her vision; and the furtherance of this ideal is not only the Church's privilege, because she is well quali-

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fied for this work by being endowed with divine power, but it is also her responsibility and obligation to preach the Gospel to all nations and this includes the men of the sea.

The seaman is the stranger, the friendless and homeless in our midst. For him every Institute provides a welcome—a friend and a home, where his physical, mental and spiritual welfare are safeguarded; where he secures safety, inspiration and comfort. Within every Institute men who are the prey of the exploiters of all countries feel secure from harm and go forth with a new faith in Christianity. Here is made possible a Christian environment in which men are able to live and have their being in a right and proper relationship with their fellowmen and with their God; and here characters are changed and souls are saved. The seamen are easily influenced, due no doubt to the abnormal reaction which comes from the sudden transition from confinement in the cramped and narrow quarters of the forecastle, to the expanse and freedom of an American city. During this reaction the stronger influence becomes his master, whether this influence be for evil at the hands of the landshark and crimp, or for good at the hands of the Church of God, through the Seamen's Church Institute, the Church's missionary to these men.

Although the extent of Institute work varies in different ports, a conception of activties and service might be found from the record of a single Institute, covering a period of twelve months.

The clerks at the hotel desk have refused for lack of room approximately 50,000 applications for lodgings. They have registered 264,711. From this same desk 12,000 bath tickets were issued.

The baggage department has received 47,532 pieces of dunnage, because the seamen have confidence in the honesty of the Institute and know their baggage, in most cases all their worldly goods, will be safe. The postoffice in one Institute has received for seamen, from every part of the world, 198,344 pieces of mail, and the Seamen's Wages Department has deposited $744,869.34, of which $167,456.39 was transmitted to the families or friends of the depositors. This large sum would doubtless have been largely

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The Religious and Social Department, the heart of every Institute, plays no less a part in the life of the seamen than do the departments which minister solely to his physical needs.

In a single Institute, covering a period of twelve months, 17,442 seamen attended 154 English services, and 6,971 attended services in other than English. In the same Institute 4,091 seamen were enrolled in the Bible Classes.

If statistics are of any value, the value of an Institute might to some degree be measured by the fact that in this same period of twelve months, 47 Communion services were held, 18 baptisms, 5 marriages, 46 funerals and 293,237 visits made to seamen in hospitals.

The Religious Department carries on the work of no small parish.

In our Navigation and Marine Engineering and Radio School, sustained by the New York Institute only, of 309 students enrolled, 212 were examined and passed local inspectors.

Recreation and entertainment play no small part in our program for creating the environment necessary to a normal life. In every Institute on one or more nights each week various organizations co-operate to give the seamen the best and cleanest entertainment possible. At other times the seamen engage in basketball, volleyball, etc., and occasionally "sailor parties" are held, including games peculiar to sailors.

In addition to all phases of work carried on by and through the Institute, every ship entering port is visited by a Chaplain, who greets the men, and, as occasion requires, conducts services on board.

Thus does the Church, through her representative or agent carry the Gospel of love and service to the friendless, homeless, strangers as they enter our ports, bringing to them some of the physical comforts and necessities of life, but more especially bringing to them the things that feed and support the soul of man, the truth of Jesus the Christ.

As Organizing Secretary it was my privilege to arrive at Los Angeles July 2, 1921, for the purpose of organizing an Institute in that port. In January, 1922, after six and

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a half months of work, the Seamen's Church Institute of San Pedro was opened and properly financed, with a staff of four workers, and today the Church, through this Institute, is ministering to 1,000 seamen each week, who until thus reached by the Institute were strangers, friendless and homeless men, left to the mercies of an invironment in which at least it was difficult to assume a right relationship with their fellowmen and with their God. The success of organizing at San Pedro was fundamentally due to the untiring efforts and support of Bishop Stevens, who had the vision and permitted no cloud of indifference or opposition to destroy it. The seaman did not create the conditions so common along the waterfront, but these conditions were created and extended to him as the necessary conditions in which he must live and move while amongst us.

As Organizing Secretary I have been sent to Portland to organize, if possible, an Institute in this port. With a work at San Pedro, San Francisco, Tacoma and Seattle, although Tacoma and Seattle are not as yet affiliated with the Seamen's Church Institute of America, Portland is the only port on this coast which does not today provide for the moral, social and spiritual needs of the seamen who come here.

The future looks bright and we hope before many months to make an Institute a reality. There are peculiar conditions governing this possibility, but we feel free to state if $4,000 can be raised to inaugurate this work and carry on for 1923, the necessary funds will be supplied to conduct this work for the future.

It may be many who read this article are not of Portland, and I say to you, if your interest has been aroused and you feel $4,000 invested now, and assuring the future of an Institute in this port, through which the Gospel of Jesus Christ can be carried to these many seamen, is a good investment, may I suggest you write out your check and mail it to me at Carlotta Court, 553 Everett St., Portland, on the condition that if this money is not raised by January 1, 1923, it be returned.

Four thousand dollars may seem a small amount to raise here in Portland and it would be if we did not have a Community Chest, which make it at least inadvisable to solicit funds for this work at this time. Are

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there not four people who read this who believe in it $1,000 worth?

If you cannot help yourself, it may be you can interest others to do so. If you desire literature on our national work write the General Secretary, Rev. Geo. C. Gibbs, at 25 South St., New York City, and your desires will be gratified. If you have names of those interested in Portland, kindly send me such names. Or why not become a member of the corporation, the Seamen's Church Institute of America? Membership varies from $10 to $100 a year, and all checks should be sent to Mr. Geo. W. Burleigh, 25 South St., New York City, the National Treasurer.

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7. "If he has his faults, so much greater is the need of our society to reform him."

8. "He who came to seek and to save the lost is as able and willing to save the sailor as any other man, and when on earth He chose seven of His Apostles from this class."

—(From British & Foreign Sailors' Society Almanac.)

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SOCIAL SERVICE IN OREGON

Growing Problems Afford Large Field of Endeavor for the Diocesan Commission

By John Brian McCormick

An acquaintance with the opportunities present to the Diocesan Social Service Commission and its achievements this past year can best be gained by a resume of its activities. The present Commission met for organization on February 21st. Bishop Sumner presided and the following officers were elected: The Rev. John G. Hatton, chairman; Mr. J. Hunt Hendrickson, treasurer, and the Rev. John Brian McCormick, secretary. The other members are Mr. John W. Lethaby, Mr. F. J. Glass, Mrs. E. C. Brokenshire, Miss Anne Mulheron and Mrs. F. P. Stauffer.

A particular phase of the work under discussion was the prospect for a complete revival of the Seaman's Church Institute in Portland. The Bishop reported an assurance received from the National Headquarters in New York that in a few months a secretary would be available, and offering to give $50 a month to maintain a "Friend in Port." Since that time the chairman has visited all the ships in port each Monday morning, ministering to the needs of seamen. On two occasions Young Peoples' Fellowships provided entertainment for sailors.

In co-operation with the General Commission the Diocesan organization has urged the formation of groups in the parishes and missions, in accordance with the national plan and using the books provided by the Rev. Charles K. Gilbert, Executive Secretary. Effective work has been done by the groups thus organized, as well as by the Reed College unit of the National Students' Council, in training Churchpeople and all students participating in the work of the Church in this department.

Also through the Diocesan Commission ministrations are given to patients in the hospitals. The jails and various other institutions in the city are also visited. And there is co-operation with the Federated Council of Churches in matters of social work and civic betterment. The chairman of the Commission is also chaplain of the Good Samaritan Hospital, ministering daily to patients and having daily celebrations of the Holy Communion in the beautiful chapel, and service twice on Sunday for the nurses and all others able to be present.

Committees of women call at various institutions, such as The Cedars, a home for delinquent girls; convalescent homes, the county hospital and the city and county jails.

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More intensive work along these lines is being planned.

Recently the Commission was able to render a valuable service to the hospital. The circulating library supplying books so thoroughly enjoyed by the patients was taken out creating a demand for a permanent library. The Columbus Shipping Interests made a gift of $50 for the purchase of books for the children; the Commission itself contributed $15, and asked the assistance of the Woman's Auxiliary to collect books in every parish and mission on National Hospital Day! The response was gratifying, the library being supplied, and many have been contributing continuous remembrances.

As to the Seamen's Institute, the value of

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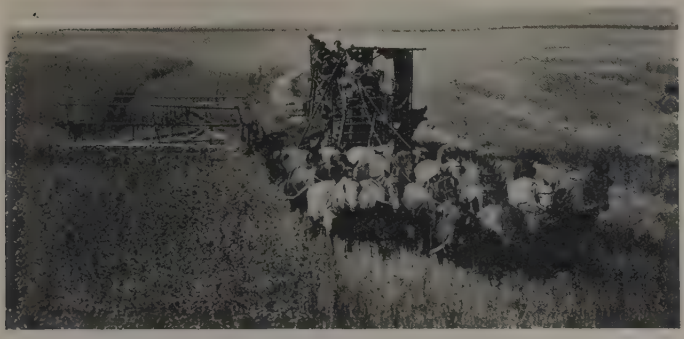

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such an organization to city and state has been increasingly recognized. Already a survey of the port had been made by the Portland School of Social Work of the University of Oregon, through arrangement by Bishop Sumner. Since May 15th the Rev. Wm. T. Weston, coming from San Pedro, California, has been on the ground. The growing importance of Portland as a port for world commerce, with its great tributary territory, a veritable inland empire, appeals tremendously to those interested in the work. In 1921 the number of vessels entering Portland harbor from foreign ports was 343 vessels, totaling 1,931,930 tons. Eighty million bushels of wheat and 560,000 feet of lumber, and great quantities of flour and other commodities, were exported in 1921.

An exhibit being arranged by Mr. Weston, the Social Service Commission co-operating, will emphasize, during the Convention, the need of a branch of the Seamen's Church Institute in the Port of Portland. There are no chaplains or doctors on the visiting ships. The opportunity for the social work of the Church among the thousands of seamen annually visiting this port should be very apparent.

Of course, the visit of Dean Lathrop to arrange for the Social Service exhibit in the basement of the Municipal Auditorium made clear the wonderful possibilities that will doubtless be realized in this department. Everyone, too, will be interested in ascertaining what Mr. Will Hays considers "good moving pictures;" and we are sure that he has found them in the films depicting the social problems of the Church.

The Social Service program during the Convention is, of course, well mapped out—the daily conferences and classes and addresses by clergy and laymen of national prominence; and also among the speakers Miss Mary Van Kleck, the Director of the Industrial Studies of the Russell Sage Foundation, New York. A fine, full program is promised. Such a thing as a "tent city" for such great gatherings as the Forum and other assemblages, necessary at some meetings of the General Convention in the past, will be conspicuous by its absence, with such splendid quarters as those available in the Auditorium and the Labor Temple.

The Diocesan Commission is co-operating with the National organization to the full to make the exhibit of this department the most instructive and inspiring in the history of our Church.

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WORLD CONFERENCE ON FAITH AND ORDER

One of the most important matters to come before the General Convention will be the World Conference on Faith and Order. The different bodies into which the one Church of Jesus Christ has seemingly been divided have, for centuries, been familiar with religious controversies and with sectarian efforts to steal members from each other.

The suggestion that they shall come together, as Christians, filled with the Christ love and humility, in an earnest effort to understand one another and to look for the value of the truths for which each Church has stood, was made at the General Convention of the Episcopal Church in 1910. It was referred to a Committee, which reported its belief that the time had arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order; and that all Christian Communions are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. The committee was convinced that "our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance," and that such a Conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, was the next step toward unity.

This committee also submitted resolutions, which were adopted, asking that a joint commission be appointed to bring about a conference for the consideration of questions touching Faith and Order, and that all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a conference; such commission to consist of seven Bishops and seven Presbyters and seven laymen, appointed by the President of the House of Deputies.

The commission appointed was set at work issuing invitations to the other Churches.

Christian Truth Supremely Vital

Truth is infinite and complete, not a lifeless aggregation of separate, isolated items, each of whose opposites might as well be true, but one, its different factors bound up with one another into one vital whole. And Christian truth is supremely vital, for it is the revelation of the Life of Him Who is Truth. For centuries the Churches have been dissecting Christian truth, each picking out some one factor, or at most two or three, and exalting it or them above all others.

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The result has been that the vision of the whole truth has been lost, and so, for the most part, the world remains indifferent to Christ, because the dissected members give no idea of which is the Body of Christ, the fullness of Him that filleth all in all. And the contending Churches have also lost that idea, and each has thought only of its own aggrandizement and not of the manifestation of that visible unity which will convince the world of Christ.

The proposal of the World Conference on Faith and Order rests in the hope that the Churches will be willing to abandon sectarianism and to come together to compare God's revelation of Himself in Bible and their treasures, so that all the wealth of

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Church, in sacred tradition and in centuries of Christian experience, may be gathered in one great common treasure house, available to all. That is exactly the opposite of the idea, which have prevailed too often and for too long a time, that Christian unity is uniformity, to be attained by some one Church absorbing all the others. Such an absorption would be the death of Christianity, if its absorption were the stifling of that freedom which is one of the distinguishing characteristics of Christianity, exalting it above all other religions.

Prejudices Overcome

When the idea of the World Conference on Faith and Order was first suggested twelve years ago, it met a seemingly insuperable mass of prejudice, suspicion, hostility, and, most of all, indifference. Now the way has been cleared so that all the Christian world knows of it, and the conviction is growing in every quarter of the globe, not only that such a Conference is possible, but that it is the only hope of the Christian Churches, if they are to proclaim effectively to a distracted world Christ's law of peace and righteousness and love.

The Meeting at Geneva

There assembled at Geneva, Switzerland, in August, 1920, representatives of almost all the leading Trinitarian Churches of the whole earth, coming from forty nations, to consider whether the movement was worth while. The meeting at once decided that the project was full of hope and appointed a Continuation Committee to carry it on, consisting of members of the following Communions: Anglican, Armenian, Baptist, Congregational, Czechoslovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed, South India United. The report of that meeting, one of the most notable gatherings of Christians ever held, can be obtained, free, from Robert H. Gardiner, 174 Water Street, Gardiner, Maine.

World Conference to Meet at Washington

The World Conference on Faith and Order will assemble in Washington, D. C., on the first Monday of May, 1925. The President of the United States has agreed to make the address of welcome. Vigorous and thorough

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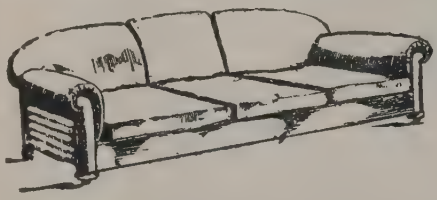

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preparation must be made beforehand, and the General Convention will be asked to plan how best the Episcopal Church, as one of the Churches co-operating, can make the Conference effective. The plans suggested by the Continuation Committee will be issued early in the autumn, and may be had on application to Mr. Gardiner.

Desire Vigorous Action by Convention

It is hoped that the report to be presented to the General Convention will lead to vigorous action by the Convention and every member of it, bishop, priest, or layman. But resolutions by conventions do not carry themselves into effect. To attain the visible unity of Christians for which Our Lord prayed as the evidence most potent to convert the world, requires the prayers and help of every Christian. Therefore, it is hoped that every reader of this statement will make the movement known as widely as possible.

The Commission's Report

The report of the joint commission is abbreviated into the following digest:

It mourns the death of Francis Lynde Stetson, one of its most valued members.

Bishop Mikell of Atlanta, Bishop Lloyd, Suffragan Bishop of New York; Bishop Brewster of Maine, Bishop Harding of Washington, the Rev. Frank H. Nelson of Cincinnati, the Rev. Howard C. Robbins of New York and Messrs. Bartow Crocker of Fitchburg, Mortimer Matthews of Cincinnati. Alexis du Pont Parker of Philadelphia and Robert C. Pruyn of Albany have been elected members of the commission.

With deep regret the resignation of Bishop Anderson of Chicago as president of the commission was accepted on April 20, 1922, be-

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cause of his desire that a president whose full time and strength could be devoted to the work should be secured. Pending action by the General Convention, Bishop Brent was unanimously elected president.

Because of his many duties and his illness, the resignation of Mr. Gardiner as secretary of the commission was also accepted, his assistant being charged to relieve him, so far as possible, of the labor and responsibility of that office for the present.

The co-operating commissions represent 78 Churches of the following Communions: Anglican, Armenian, Baptist, Congregational, Czechoslovakian, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed, South India United.

Seventy autonomous Churches from forty nations were represented officially at the preliminary meeting at Geneva. The conference decided that the movement was full of the richest promise, and there was no difference of opinion as to its continuance. Two topics were discussed: "The Church and the Nature of the Reunited Church," and "What Is the Place of the Bible and a Creed in Relation to Reunion?" While much confusion of thought and deep differences were manifested, all were convinced that, with patient submission to the guidance of God the Holy Spirit, great progress can be made toward that visible unity of his followers for which our Lord prayed. A thoroughly representative Continuation Committee was appointed to carry on the undertaking, and for practical matters a Business Committee of men from the United States and Canada, of which Bishop Brent is chairman and Robert H. Gardiner secretary; also a Subjects Committee for the World Conference itself, of which the Bishop of Bombay is chairman.

A meeting of the Continuation Committee to make final arrangements for the World Conference in Washington in May, 1925, will be held in London in 1924.

The Protestant Episcopal Church is urged to support the plans proposed to the utmost of its power, taking the lead in inaugurating local conferences proposed and training itself in the conference method.

Fundamental questions should be first considered in group conferences. These topics are suggested: (1) What degree of

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unity in Faith will be necessary in a reunited Church? (2) Is a statement of this one Faith in the form of a Creed necessary or desirable? (3) If so, what Creed should be used? or what other formulary would be desirable? (4) What are the proper uses of a Creed and of a Confession of Faith?

The commission points out that until Christians are agreed as to what the Church is and the place and function of a Creed, it seems futile to take up other questions. The members of the Convention are asked to establish at once groups of earnest and sincere Christians of every Communion to meet frequently for conference and prayer for unity.

The Lambeth Appeal to all Christian people was read at Geneva as a most hopeful document. The commission begs for its support, yet is convinced that conferences held on the Lambeth Appeal should begin with the questions proposed for consideration preparatory to the World Conference.

It is pleasing to observe the progress at partial reunion in various parts of the world; notably the advanced stage of negotiations between the Church of Scotland and the United Free Church of Scotland; the agreement of the Congregational, Methodist and Presbyterian Churches of Canada to unite; progress of union between the same Churches in Australia—in both countries the Church of England is entering upon negotiations—the negotiations for reunion between the northern and southern bodies of the Baptist, Methodist and Presbyterian Churches of the United States; and the movement in the Eastern Classis of the Hungarian Reformed Church in America for union with this Church.

The presence of eminent representatives of the Eastern Church in London during the Lambeth Conference and the visit by his Holiness Meletios and his prolonged stay in this country and his election as Archbishop of Constantinople and Ecumenical Patriarch of the Holy Orthodox Church have done much to prepare the way for the reunion of the Anglican and Eastern Orthodox communions.

The representatives of the Eastern Churches at Geneva proposed a League of

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Churches, with a central committee to promote better understanding and co-operation, eliminating proselyting. The secretary of the Continuation Committee was ordered to communicate with the Mission Boards throughout the world urging cessation of proselyting. The general principles of the plan were also approved and means taken to ensure their fuller consideration by the World Conference.

By direction of the House of Bishops a favorable reply was made to an Encyclical Letter of the Holy Orthodox Eastern Church, urging promotion of closer relations of friendships among the Churches and designating means to that end.

Preparatory committees have been appointed for the Universal Conference of the Church of Christ on Life and Work, suggested by the Archbishop of Upsala during the war, and having regard for such practical matters as international, moral, industrial and educational questions.

Notwithstanding generous gifts and loans, the Continuation Committee and the preparations for the World Conference have been hampered by lack of money. The Commission urges the Convention to adopt measures ensuring funds to enable it to complete its work and in particular to secure the entire time of its President.

Personnel of the Commission

The members of the Commission are as follows:

Rt. Rev. Charles H. Brent, D.D., **President**, Bishop of Western New York.

Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio.

Rt. Rev. Thomas F. Gailor, D.D., **Vice-President**, President of the Presiding Bishop's Council.

Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont.

Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut.

Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago.

Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac.

Rt. Rev. Alfred Harding, D.D., Bishop of Washington.

Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine.

Rt. Rev. Arthur S. Lloyd, D.D., Bishop Suffragan of New York.

Rt. Rev. Philip M. Rhinelander, D.D., Bishop of Pennsylvania.

Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of Central New York.

Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta.

Rt. Rev. Edward L. Parsons, D.D., Bishop Coadjutor of California.

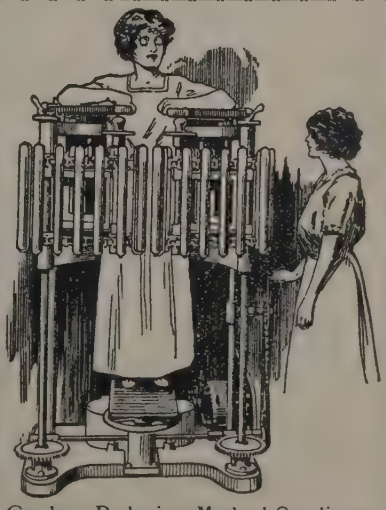
Rt. Rev. William T. Manning, D.D., **Chairman Executive Committee**, Bishop of New York.

Rev. Alexander Mann, D.D.
Rev. Francis J. Hall, D.D.
Rev. B. Talbot Rogers, D.D.
Rev. H. E. W. Fosbroke, D.D.
Rev. W. Russell Bowie, D. D.
Rev. Frank H. Nelson.
Rev. Howard C. Robbins.
Samuel Mather.
Edward P. Bailey.
William C. Sturgis, Ph.D.
George Zabriskie, D.C.L., **Treasurer.**
Mortimer Matthews.
Robert C. Pruyn.
Robert H. Gardiner.

Resolutions Recommended

Appended to the report are resolutions recommended to the Convention for adoption:

(1) That the Convention declares its gratitude for the Encyclical Letter issued in 1920 by the Holy Orthodox Eastern Church



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of Constantinople, and urges the bishops, clergy and laity of the Church to promote, in every manner in their power, the friendly intercourse desired by the Encyclical Letter. ter.

(2) That the Chairman of the House of Bishops and the President of the House of Clerical and Lay Deputies are requested to transmit to his Holiness the Ecumenical Patriarch, the action of this Convention on the Encyclical Letter of the Holy Orthodox Eastern Church.

(3) That this Convention commends to the prayers and active help of all members of the Church the Universal Conference on Life and Work.

(4) That this Convention hereby appropriates the such of $..... to enable the Joint Commission on the World Conference on Faith and Order to further and complete their work in connection with the World Conference, such sum to be included in the budget adopted by this Convention and to be paid over to the Commission by the Presiding Bishop and Council.

(5) That the Joint Commission on Faith and Order, created by the General Convention of 1910, be continued with power to fill vacancies, to add to their membership, and to choose delegates to the World Conference on Faith and Order on behalf of the Protestant Episcopal Church.

Spencer Hall, the predecessor of St. Helen's Hall, was built by Bishop Scott at Milwaukie. Torn down in 1916, most of the timbers were found to be as solid and substantial as when they were brought around Cape Horn years ago. Some elegant pieces of cedar were saved and sold to eager purchasers.

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297 E. 37th St. Phone Tabor 1474

Representative of Spirit of Missions.....Mrs. W. P. Jenkins
586 Tillamook St. Phone East 5480

Church Periodical Club Correspondent.....Mrs. Geo. J. Kosters
1039 Vaughn St. Phone Main 3908

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Mrs. J. W. Ganong	Mrs. H. F. Kendall
Mrs. Frank Watson	Mrs. C. H. Davis
Mrs. L. Allen Lewis	Miss Elizabeth Myrick
Mrs. J. S. Young	Mrs. Thos. Robertson
Mrs. Geo. E. Walker	Mrs. Oscar Overbeck
Mrs. W. T. Slater	Mrs. St. Claire Morris
Miss Clementine Wilson	Mrs. Walter B. Smith
	Mrs. R. Lea Barnes
Mrs. Geo. A. Thomas	Mrs. Meredith Bailey
Mrs. John Tait	Mrs. Flora McDonald
Mrs. W. C. Kirk	

Mrs. E. H. Norman, at the Civic Auditorium, is willing to sign for all packages received at the Auditorium for Convention, quarters in the basement having been assigned to her for this purpose.

PAGEANT PRESENTED AT TRINITY

As a forerunner of what might be expected in September the Diocesan Branch of the Woman's Auxiliary presented a religious pageant at 8 o'clock on Sunday evening, June 18th, at Trinity Church, Portland. "The Church's Mission," depicting the various activities of the departments of Church Extension, Religious Education and Social Service, was the general theme of the pageant. Certain groups in the play were assigned to the several parishes in Portland and the rendition of the lines was beautiful, dignified and impressive. A magnificent musical setting was given it by Trinity vested choir of forty-two voices, accompanied by the pipe organ and grand piano.

The pageant stressed particularly the message of the United Thank Offering—that great gift of the women of our Church in America and the foreign fields—to be presented at the coming Tri-ennial at the altar of Trinity Church on the morning of September 7th.

IN FAVOR OF MOHAMMED

There is usually someone in a mission study class who feels impelled to take up arms on behalf of Mohammedanism. "Isn't it after all a pretty good religion?" In Bishop Gore's book, "The Sermon on the Mount," there is the following paragraph which may be found useful:

"We have often heard it said that more people are good Mohammedans in Mohammedan countries than good Christians in Christian countries. That may be true, and for this reason: Mohammed set before his disciples an ideal of conduct calculated to commend itself naturally to the people he had to do with. Supposing no fundamental change of character, no real transformation, was required of them, he saw that they would be ready enough to observe religious ceremonies, and to fight, and to abstain from drink. He fastened on these things. These, he said, are what God requires of you. And he has won a high measure of success on the average. Mohammedans have been conspicuous for courage and temperance and regularity in the transaction of religious forms. But just because Mohammed was so easily satisfied, his religious has been a religion of stagnation. He neither aimed at nor effected any regeneration of man."

WANTED—FRIENDS

A little girl in a Church lunch club in a large city the other day unconsciously presented a challenge to all the members of the Girls' Friendly Society to redouble their efforts toward friendliness. The attendant in the lunch room was explaining to the little girl that, while she was allowed to have guests, she ought not to bring the same guest so often. "You ought not to bring the same girl more than twice a month." "But," said the little club member, "this is the only girl I know."

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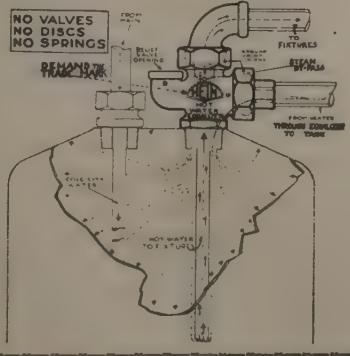
NEW CHURCH PLANT AT SALEM

The Old St. Paul's Church, Salem
A Pioneer Edifice Now Replaced to Meet
Demands of Growing Work

The beginning of a new epoch in the life of St. Paul's Church, Salem, was definitely marked on Sunday, July 30, when the cornerstone of the new Church building was laid by Bishop Sumner, assisted by the rector, the Rev. H. D. Chambers. After a service in the old St. Paul's edifice, the choir, Church School and congregation marched to the corner, where the special ceremony of the morning proceeded. The Bishop preached the sermon, suitable to the occasion, and special music was rendered by the choir.

The new St. Paul's will be semi-Gothic, with parapet gables and entrance tower. It is being constructed of hollow tile, finished over with pebble dash stucco. The nave



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will seat 240 people, with three aisles allowing a most convenient arrangement of pews. The choir will seat thirty-eight people. The deep sanctuary will be beautiful and finished in accordance with the best standards of Churchly taste.

There will also be a side chapel, seating forty people, in addition to the choir room, sacristy and study. A passage will be constructed under the chancel connecting the adjacent rooms. There will be three entrances to the Church.

The building project also includes a rectory, with six rooms and a sleeping porch; and the old Church building will be built over into a parish house. The three buildings will be grouped in an attractive way, and will be heated with hot water from a central heating plant in the parish house basement. The entire cost will be $25,000.

St. Paul's is one of the pioneer Churches of Oregon, being founded before Salem became the capital. The site was given by Dr. W. H. Wilson in 1849. The Church building was erected in 1854 and consecrated on the second Sunday after Easter, April 22, 1855, by the Rt. Rev. Thomas Fielding Scott, D.D., Missionary Bishop of Oregon and Washington territory. The parish was organized December 19, 1864. A Sunday School room was added in 1870, and the chancel enlarged in 1872. The rectory was built in 1884.

The nucleus for the new building fund was provided in a bequest by the late Mrs. Mary E. Payton, who also presented a stained glass window in memory of the late Mrs. Nancy Belt.

When the Rev. H. D. Chambers became rector of St. Paul's the first of the present year, after his long service as Archdeacon of Oregon, the time was deemed ripe for proceeding with the building project. Under his energetic leadership the fund was enlarged, and considerably before the ushering in of the new year, the entire plant should be completed and in use.

It will be recalled that Bishop Sumner confirmed his first class of candidates in St. Paul's shortly after the beginning of his episcopate, when the Rev. Robert S. Gill was rector.

The Rev. Mr. Chambers is the sixteenth rector of St. Paul's. The first rector was the Rev. St. Michael Fackler, who was famed as a missionary in the pioneer field of Old Oregon.

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By the Rev. Thomas Jenkins

During the past six years the clergy of the Diocese of Oregon have held a Summer School in the city of Portland, to which have been invited the clergy of the neighboring Dioceses. Till this year it has been convenient, to hold the school in some of the buildings belonging to St. Helen's Hall, but with the sale of that property, it became necessary to look for another place. After due consideration, in view of the coming General Convention, and the difficulty of securing a suitable meeting place, the Committee concluded to suspend the school for this year. Two years ago, in addition to the clergy school, an effort was made to hold a lay workers" conference in connection with it. This cannot be said to have been a success. Several night conferences were held, and a few local church workers attended. For lectures the people would come. For conferences, an interest was difficult to awaken. The conference idea had hardly reached us.

The Committee on the local workers' conference, hearing that the clergy school was to be discontinued for this year, proposed that our Committees merge their interests, form a new Committee and arrange for a Church Workers' Conference, under a new plan, and possibly at some point away from the city of Portland. This was accordingly done, and after some considerable investigation, Gladstone Park, a well known Chautauqua center, was selected. This is a beautiful park in the midst of a primitive forest, quite near the confluence of the Clackamas and the Willamette Rivers. Due to the lateness of starting the undertaking, we found

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the greatest of difficulty at the first in arranging a program. Three leaders were secured at the very start, and these three alone made the conference more than worth while. Dr. Herbert Powell, of San Francisco, gave four lectures on "The Development of the Notion of God in the Old Testament," which were not only illuminating, but distinctly reinforcing to one's faith. I thought several times as I listened to these lectures, what a pity it was that the last General Convention did not authorize some official word of explanation at the reading of Old Testament lessons in Church. It was easy to see why the Church retains the reading of the Old Testament, but it is difficult to understand why she should be afraid to have it explained. Should a Commission to draw up a list of explanations be made this year, certainly Dr. Powell should be on that Commission.

The Rev. Dr. Ramsey of the Pro-Cathedral in Portland gave a series of fascinating addresses on subjects connected with the New Testament. One would not have missed them for a good deal. Coming at the first hour of the day, they were attended by nearly everyone resident at the Conference. These addresses were followed by a good many questions and discussions, and it was delightful to note the interest of the lay people.

Archdeacon Severance, of Spokane, created great enthusiasm in his Conferences on Christian Nurture and the small school. I am glad to say he is to conduct a series of Conferences at the General Convention. I want to say this for those who are coming to the Convention, that if they are interested in the small school, and the training of Church children, they can do no better than enter Archdeacon Severance's classes.

The Rev. William Weston, who is in Portland in the interest of the Seaman's

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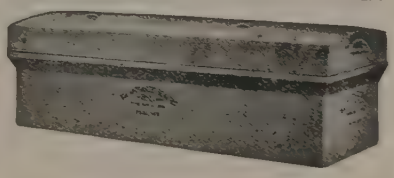
Institute, gave three illuminating addresses on Christian Social Service. These addresses brought forth considerable discussion as to the problem, both local and general. The third conference was devoted entirely to the Church's work among seamen. I believe all of us acquired a new idea about what a Seaman's Institute might mean for our port.

The Conference was particularly fortunate in being able to have Prof. and Mrs. Remer, of St. John's University, Shanghai, for two days. Prof. Remer's informing addresses are such as the Church needs. I say informing rather than hortatory, because such they were. The whole Conference was agreed that if the Church could be informed so straightforwardly, the difficulties of Church Extension would be greatly reduced. Mrs. Remer held a conference with the women, and we are told that she gave them information of the intimacies of Chinese life that they could not have read nor perhaps learned in any other way. Their visit brought great pleasure to the Conference, as well as contributing so helpfully to the program. The Department of Missions would do well to keep these representatives speaking at every opportunity possible.

The open night conferences should not be overlooked. They were handled by men of broad experience and ability. Canon Bliss, of Seattle, on "Narcotics—Its Curse and Its Cure," drew a dreadful picture of what his investigations and experience had revealed to him. Mr. John Handsaker, recently returned from the Near East, related to us the observations of his itinerary through the war-ridden and famine-stricken sections of Asia Minor. Prof. Norman Coleman, of the Loyal Legion of Loggers and Lumbermen, described in two unusual conference addresses, the conditions of the men in our Northwest, who spend their lives in the lumber camps and sawmills, and Dr. Powell gave an address on "The Fundamentals of a Christian Education."

The Mission Study Course was led by Mrs. Thomas Kirby, in the textbook, "Life of the Church" by Sturgis. Archdeacon Black and the Rev. Thomas Jenkins conducted conferences on "Parish Organization and Leadership."

And last but not least was what we believe to be an innovation at Summer Conferences. The Committee provided for the interest of the children, and secured Mrs. Edmund T. Simpson, the wife of the Rector of Corvallis, who is a trained and cultured kindergartner, to have charge of this. The interest among the children became enthusiasm by the third day, and an exhibit of some of the handiwork brought genuine surprise to all the members of the Con-



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ference. Mrs. Simpson has undoubtedly made a place for herself in any future conferences that may be held.

It will be of interest to know that the members of the Conference, after hearing the story of the suffering and need in the Near East, raised a sufficient amount to adopt four children for one year, one member giving a hundred bushels of wheat.

The Conference is indebted to the Bishop of the Diocese for his interest and support. He found time to spend the opening day and the last half day at the Conference, making an address on each occasion.

Of the one hundred and sixty who signed the Conference book, fifty-two registered for one or more courses. The generosity of a few persons enabled the Committee to meet all expenses not covered by the fees.

At the business meeting on Thursday night the following Committee of nine were elected to arrange for next year's Conference:

Archdeacon Black.
Rev. John Cleland.
Rev. Thomas Jenkins.
Mr. Charles Moody.
Mr. Blaine Coles.
Mrs. William Powell.
Mrs. Horace Ramsey.
Mrs. Paul Cowgill.
Miss Bessie Nye Grant.

The fine spirit and continued harmony of the Conference was in no small measure due to the quiet and refined ministrations of the Conference Chaplain, the Rev. Wm. E. Couper, who won for himself a place in the hearts of us all.

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Grace Memorial was begun in December, 1908, by the present Archdeacon of Eastern Oregon, the Ven. George B. Van Waters. After holding one or two services in the home of a church family the tent house shown below, was erected on the property

Tent House Where First Services of Grace Memorial Were Held

given by Mrs. F. W. Berry. The Parish House shown in the other picture was built in 1909 with a debt of $3500.00 and has served as the Church ever since.

In 1910 Rev. Oswald W. Taylor came to the mission. That same year Grace Memorial was organized and became a parish. During the Lenten season for four consecutive years the men of the parish worked at night, building the altar, choir stalls and pews. The women made the altar hangings, altar linen and choir vestments.

Present Grace Memorial Church, Portland

Two years ago the congregation purchased an adjoining lot and house for a rectory. There is no debt on the parish, and there is a Church Building Fund of over $10,000.00. When we can duplicate this amount then our much needed church can be built.

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FOR BISHOP SCADDING MEMORIAL

The Mission of St. Michael and All Angels', Portland, was established in the year 1910 by the late Bishop Scadding, to meet the religious needs of the Rose City Park district. The new suburb was then in its infancy, with unpaved streets, brush-covered lots, and in places heavily timbered.

Today Rose City Park is what its name would indicate, and St. Michael's chapel stands in the midst of a population of twenty thousand people.

The Rev. T. F. Bowen

The first vicar was the Rev. Jerrold Potts. Mr. Potts gathered together the scattered families, organized a Guild and Sunday School and laid the foundations of a strong parish. After a year's service Mr. Potts returned to Canada and was succeeded by the Rev. T. F. Bowen. The history of St. Michael's Mission from the beginning has been one of steady and encouraging growth. It has always had an excellent Sunday School. The work of its Guilds and Woman's Auxiliary has been of a high quality. In baptisms, confirmations and communions it has made a high record.

The Mission sorely needs a better equipment. The chapel built by Bishop Scadding has been outgrown long ago. An effort is under way to raise funds for the building of a larger Church, which will also serve as a memorial to the Bishop. The object is a very worthy one, and should have the support of all good Church people.

The Griswold press, sent out by the school children of Boston to Bishop Scott in the early fifties, is on exhibition at the Oregon Historical Society, 253 Market street. On it the first Oregon Churchman was printed.

A bronze tablet containing the names of the soldiers and sailors enlisting from Trinity parish, Portland, in the world war, was made recently and placed in a conspicuous place in the Church.

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HOW WE RAISED OUR EASTER OFFERING

St. David's Church School of 200 children, in Portland, presented a record-breaking Easter offering of $920.00 at the annual Whitsunday Children's service held at St. Stephen's Pro-Cathedral, when the schools of the Diocese met to give to God for the use of His Church, the result of their weeks of work and self-denial. Perhaps it might be of interest to some to know how we obtained our share of this splendid offering.

On Septuagesima Sunday the boxes were distributed, and the quota for the different classes assigned. These quotas had been determined previously by the Rector and teachers in a meeting called for that purpose. Each Sunday during Lent the classes were called upon for a report, and the results posted on the bulletin board. In order that no child might be embarrassed, slips were given out, on which each child reported the amount in his box. These slips were turned in to the teachers unsigned. In this way all danger of wounded feelings was avoided, and interest was kept up by class rather than individual rivalry.

Each class made some special plan for raising its quota. One class of girls made and sold dainty handkerchiefs. Another group of girls went to a department store and learned how to make the pretty wax beads, which were so popular at the time. After learning how, they made some very artistic necklaces of these beads, and sold them among their friends. Home baking brought in a considerable sum to another class of girls. A class of boys had a very successful flower sale. Their teacher secured a fine assortment of potted plants and flowers from the florists at reduced prices. The boys proved themselves to be very efficient salesmen. These are only a few examples of work done by organized groups.

But a large part of the offering was the result of individual effort. Candy money, movie money, errand money, money earned by helping mother, or washing the auto for dad; all this helped to fill the boxes. One boy, about eight years old, brought to Church on Easter Day, a box containing more than $13.00, which he had earned and saved by his own work and small sacrifices. We may be sure that of all the money given to God, none brought so much happiness to the children or to their Heavenly Father as the money saved by the giving up of the little luxuries so dear to children. We, the grown-ups of St. David's are happy, too, because our children are gaining in strength of character by the training they received during the weeks of Lent.

—MARY MANCUR.

PHILADELPHIA TO INVITE THE 1925 CONVENTION

If the wishes of the Convention of the Diocese of Pennsylvania, expressed at its May meeting, are fulfilled, the next General Convention, in 1925, will be held in Philadelphia. The deputies from the Diocese were instructed to extend the invitation to the General Convention during its meeting in Portland. A communication sent to the bishops and deputies contains the reminder that at Detroit in 1919 Pennsylvania was the first Diocese to extend the invitation for the 1922 Convention, but stepped aside on account of the great desire expressed by Oregon to have it in the Rose City.

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A ROUND OF THE CHAPELS

During the past month I have been able to visit the three Chapels under my care with greater satisfaction than for several months. Beginning on St. Peter's Day, June 29th, I celebrated at S. Peter's Chapel, and conferred with the people about a building site. And on August 6th it was my privilege again to get out for the Sunday service and school. It was gratifying to see on this August Sunday nearly as many children as one finds in the other parts of the year. More and more I see the need of finding a permanent abode and digging in at Montavilla.

St. James' Day, July 25th, I visited St. James' Mission at 7 o'clock in the morning. I was happily surprised to have on this week day morning seven men and seven women out for their communion. This was by far the largest number of men and women that I have had at any time I have celebrated there. I conferred also with them about the project of enlarging the building. Here, too, is a good opportunity for Church expansion.

On Transfiguration Day, August 6th, I was able to go to the Transfiguration Chapel for a 9 o'clock celebration. I was greeted with a goodly number of communicants and a nicely arranged Chapel. We missed a few of the most faithful, who were out of town on that day.

At this Chapel we have been talking much of late regarding a site. The site is available, had we the money with which to make the purchase, or even pay down a respectable amount on it.

These three Chapels, forming a part of St. David's Parish, may become very important factors in the continuing life of St. David's. In reality they should be developed and maintained by the Parish; and were we able, I am sure nothing would please our Vestry better than to press forward their development, but this is impossible. Without outside aid, the work of development must be exceedingly slow. It had been our hope that we might, during the Summer, secure sites and erect two plain buildings, but we find this to be too much. We have not thus far secured our lots. I know that nothing but continued personal service will bring the support we need. The area which each of these Chapels must serve is large enough to warrant a large investment; and in each case thriving parishes might grow up. The real danger now is of dwarfing their life while it is still young.

—THOMAS JENKINS.

A pioneer clergyman in the days of Portland's infancy had an opportunity to possess himself of a section of land in the heart of the east side, but decided that this was a burden which he could not assume.

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THE CHURCH Mmilitant

(Written for the General Convention, Portland, Oregon, September, 1922.)

No proud, victorious armies led
With royal banners furled;
But the muffled, mighty, steadfast tread
Of a host that wins the world!

No shout of heavy throated war,
Nor glint of shining steel;
But the Spirit's sword to go before,
That pierces, but to heal;

The leaven of the "Bread of Life,"
That with a secret might;
Gives souls the victory in the strife
With the rulers of the night;

The mustard seed, that now has grown
A tree, with spreading shield;
The grain by faithful laborers sown,
Immortal fruit to yield!

Silent, as mist that seeks the sky,
Before the coming day;
Unseen, as a flower's opening eye;
Or Spring's unnoticed way—

We sleep and wake, and lo! the night
Is gone, the Dayspring wins;
The clouds of error take their flight,
Christ's reign of love begins!

—Mary Alethea Woodward.

THE GIRLS' FRIENDLY SOCIETY

There are some strong branches of the Girls' Friendly Society in Oregon. Recently a fine commodious residence was purchased at Gearheart, a coast resort near Seaside, and converted into a Holiday House, where members and associates may spend a vacation at a minimum cost.

ON THE EDGE

Over and over the question is asked: "How do men live without money and without employment?" A few minutes beside the cashier's desk in our restaurant gives one answer. . . . A glance over a hundred checks just taken in showed that the average paid for a meal was fourteen cents and a fraction.—The Lookout (Seamen's Church Institute).

The Rev. E. T. Simpson
Rector Church of the Good Samaritan, Corvallis

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MID-SUMMER CONVOCATION MEETING

Typical of Convocational Gatherings in Oregon

Personnel of Convocation Meeting at St. Mary's, Eugene

The mid-summer meeting of the Central Convocation was held in St. Mary's Church, Eugene, on June 26th.

There was a celebration of the Holy Communion at 8 o'clock, Bishop Sumner being celebrant. The Rev. Edmund T. Simpson was deacon and the Rev. Frederick Jennings sub-deacon. After the service the visiting delegates and clergy were entertained at breakfast.

There was a good attendance when the morning session opened at 10 o'clock in the Church. The subject was Religious Education.

The Ven. Jay C. Black gave an interesting report of the Conference on Religious Education held in Chicago, from which he had just returned.

The Rev. E. T. Simpson discussed the work of the Church among college students, and the Rev. Frederick Jennings followed with a discussion of the Students' Council. Mr. Lyle Bartholomew of the University of Oregon spoke from the standpoint of the student on "What the Church Can Do for College Students." Discussion followed each of these addresses, which were illuminating and interesting to all.

One o'clock luncheon, served in the Parish House by the ladies of St. Mary's Guild, under the leadership of Mrs. E. Pittman, and enlivened by toasts and speech making, followed by a get-acquainted hour, refreshed the delegates for the afternoon session.

Prof. Fitzgerald, substituting for President Campbell of Oregon University, discussed

BRADLEY'S PIES

PORTLAND — SEATTLE

The Rev. Frederick G. Jennings

Social Service. This address was followed by one from Archdeacon Black on Group Organization in the parish as it had worked out in his former parish of Marshfield. The clergy in particular came away from this address furnished with some new ideas for the work of their parishes the coming year.

After supper (also served by the good ladies of the Guild) the evening session began at 8 o'clock. This was in the form of a missionary service and was largely attended by the Churchpeople of Eugene. Dean Couper of Marshfield and Rev. A. W. Bell of the Coos Bay Missions gave inspiring talks on the missionary work of the Church. Mrs. Wilson Johnston, Diocesan President of the Woman's Auxiliary and chairman of the Woman's Committee of the General Convention, gave a splendid address on the coming Convention and what it means to Oregon.

Bishop Sumner closed the meeting with a powerful plea for service.

It was an inspiring and enthusiastic meeting of Convocation, and many of the delegates who attended came away with a feeling of spiritual uplift and a desire to do more faithful service.

Great thanks are due to the rector and people of Eugene for the way they arranged and carried out the details of the meeting and for the cordial reception they gave the visiting delegates.

MANAGER'S COLUMN

Since the beginning of the year our paid circulation has increased fifty per cent. This is a splendid beginning but our ambition is higher yet.

EVERY CHURCH FAMILY IN THE DIOCESE A SUBSCHIBER.

This can be done. This must be done in order to make the Oregon Churchman the organ of the Diocese and the channel for the messages of the Bishop and of the Church at large.

The Oregon Churchman extends to every Bishop, Clerical and Lay Deputy, Woman Worker and visitor a deep, cordial, heartfelt, western welcome. You will find some things that appear to be "wild and woolly," but the West is young and the heart of Oregon is in the right place and beats with affectionate greeting to her many guests.

We owe a special debt of gratitude to the many advertisers who have made this issue possible. In return we ask that our readers patronize their establishments. The extent and variety of our Oregon products need no special commendation. "The proof of the pudding is in the eating."

The well known firm of Closset & Devers has generously supplied all the tea and coffee required for the woman's afternoon teas. This is a splendid gift and the Churchman wishes to make public the appreciation of our people. The ever popular Tommy Luke, of Smith's Flower Shop, has not only contributed a supply of ferns and flowers to the Diocesan offices, but also promises his ready support in the decoration of the halls.

Our last word is to ask every reader to become a subscriber to the Oregon Churchman. We try to give good value for the small subscription which only amounts to five cents a month. For this amount you shall receive the regular budget of pictures and news from Oregon. Thus your interest will be stimulated and you will realize the wonderful opportunity for the Church in this far West.

Pray that God may guide and bless the Church in Her forward march.

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WILL GO TO CANADA

The prospective departure of the Rev. John Brian McCormick and his family from the Diocese is occasioning widespread regret. Coming to Portland with a war record equalled by few chaplains in the service, the Rev. Mr. McCormick proved to be one of our most consecrated and energetic clergymen, devoting much time to chaplain's work for the American Legion and being a most progressive worker in civic affairs—all this in addition to his pastoral work at Woodstock and Sellwood. Both he and Mrs. McCormick have endeared themselves to many people, and an abundance of good wishes go with them and little John Newton II. They will leave about the 15th of September and expect to reside on a ranch near Calgary, where the Rev. Mr. McCormick will also have special opportunities to conduct the services of the Church.

By permission of the city council markers have been placed on sites where once stood pioneer edifices of the Church in Portland. St. Helen's Hall and St. Stephen's Chapel, for instance, were located originally on the site now occupied by the City Hall, at Fourth and Madison streets.

DON'T FORGET OUR ADVERTISERS

Many leading business firms of Portland are introduced to our readers through the medium of the advertisements appearing in this number. We are sure that everyone will find them a business directory most useful in every way, and we ask for two reasons that whenever possible they be given the preference. First, they are all good, reliable firms of recognized integrity. And in the second place, they have made this number possible, financially, through their splendid, hearty business co-operation. All are interested in the General Convention from the viewpoint of its high cultural aspects and as a religious assemblage worthy of the respect of every citizen. So please patronize them, as in their respective lines they represent the best quality to be found in Portland.

Please tell them: "We saw your advertisement in the Oregon Churchman."

"I must note," says a bishop's journal, "the magazines that I found on the table when I called today. They were: The Spirit of Missions, The Geographic, Bird Lore, and the Diocesan paper. I call that a choice list!"

Bishopcroft

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CHURCH SCHOOLS IN OREGON

A very good typewritten monograph entitled "The History of the Educational Activities of the Protestant Episcopal Church in Oregon," has recently come into the hands of the Registrar. Its author, Mr. Charles E. Lewis, of Portland, is, we believe, a university student, and an instructor at the "Y. M. C. A."; he is also a Churchman, and so comes to the work with a certain natural preparation for the undertaking.

In the "Early Period," 1852-1869, the author mentions the work of the Rev. William Richmond; Trinity School at Oswego, and Spencer Hall at Milwaukie. The Period of Expansion, 1869-1890 deals with St. Helen's Hall, Bishop Scott Grammar and Divinity School and others of the same period. This is followed by what the writer calls the "Period of Struggle," 1890 to 1904; the closing portion brings the sketch down to the present.

In view of the recent agitation not only in Oregon, but also elsewhere in our country, we wish to quote the precise language of the writer of this useful paper in his conclusion. "Surveying the work as a whole, one sees aims and ideals as firmly established as the Church itself. As long as parents desire religious instruction for their children, personal instruction and personal guidance and character building (which the large public high school is thus far unable to provide) there will be not only a need, but a necessity for the private denominational school."

The reviewer only wishes that this monograph could be put in such form that it might be more widely read by at least our own Church people.

BAPTISM AT ST. DAVID'S

It is the practice of the Rector to administer the sacrament of Holy Baptism at one of the regular Church services, very often at the children's service, which is held every Sunday in connection with the Church School.

There is a great advantage to the children in having this opportunity of becoming familiar with this most beautiful sacrament. No other service of the Church makes as strong an appeal to the soul of a child.

One little boy of seven years, whose parents are not Churchpeople, had never seen, probably never heard of, a baptism, until he came to our school. He was so deeply touched by seeing and taking part in these frequent baptismal services that he urged his parents to allow him to be baptized. The Rector was told about the boys' desire, and he called on the mother. As a result, the little fellow and his baby brother were both baptized on Easter Even.

Immediately after his baptism, the child expressed his determination to be confirmed as soon as he is old enough. The mother, too, is taking a friendly interest in the Church, and we hope she may some day follow in the footsteps of her small son. This is only one instance, but it serves to show the value of giving the children a chance to take part in all the services of the Church.

—MARY MANCUR.

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AN INTERESTING DOCUMENT

An interesting historical document has been discovered at the Diocesan Library. It is the original letter informing the Rev. B. W. Morris of his election as Bishop. Although it is too long to be reproduced entire, yet we will venture to give a brief extract from it. It is dated "House of Bishops, New York, Oct. 22, 1868," and is addressed "Rev. & Dear Brother." The closing paragraph is as follows:

"Commending you to God and the riches of His grace, & praying that the Holy Spirit may move your mind to such action as shall best advance the interests of the Kingdom of our adorable Redeemer,

We remain
Reverend Sir
Very respectfully
Yours

(Signed) Wm Bacon Stevens
Bp of the Dio of Pennsylvania
John B. Kerfoot
Bishop of Pittsburg

Rev
B. Wistar Morris, M.A.
Bishop Elect of
Oregon & Washington Territory."

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All loyal Churchwomen are cordially invited to join the Church League Club at 9 Park avenue, New York, which has been established with the hearty approval of Bishop Manning and the Bishops of many other Dioceses.

There are clubs for Churchmen in 37 Dioceses throughout the country, but so far this is the only one for our Churchwomen and we feel that it is already filling a real need and will be a benefit to all who become members.

The house is conveniently located on Park avenue near the subway and railway stations and the shopping district and makes a comfortable place in which our Churchwomen may stay at a very moderate expense while in New York.

Returned Missionaries and women coming alone to the city find it particularly convenient and helpful.

The dues are very low, being $10.00 a year and $100.00 for the initiation fee, and rooms may be obtained for from $7.50 to $20.00 a week, with special rates for transients. As the Club is already outgrowing its present quarters a still larger membership is desired in order that a larger and more commodious house may be secured in the near neighborhood.

Beside the personal advantages of having the Club for practical use, it is desired to emphasize the importance of such an affiliation among the Churchwomen all over the country, which makes for mutual interest and a deeper loyalty to the Church and all that it means. To be eligible a woman must be a member in good standing in the Protestant Episcopal Church, loyal to the Constitution of the United States. Join now and take advantage of this unusual opportunity.

Any further information may be obtained by writing to the Eexecutive Secretary of the Club, Mrs. Macfarlane, at 9 Park avenue, New York City.

INTERNATIONAL VESTMENTS

Apparently they just can't help being international in Honolulu, in all they do and say. It crops out in their clothes. The Rev. Maitland Woods, headmaster of Iolani School, writes:

We priests were all in the vestry of St. Andrew's Cathedral, Honolulu, robing for the annual children's service. There were crowds of people in and around the building. The priest who jostled me was putting on a white stole embroidered with a green and gold that fairly screamed.

"Where on earth—" I began. "Yes," he replied quickly, "I know, but it came from Hongkong, and the peacock means the all-seeing eye."

"Mine here," said a Japanese priest, "came from Shanghai, and it is wonderful."

The Rev. Canon Kong, a chinese priest of great Eastern dignity, remarked: "Mine is American."

I put my own on, and I noticed for the first time that it was a little faded, but I had worn it on Gallipoli and in Palestine.

One of the three church buildings in Curry County is that of Christ Church, Port-Orford. This town has given its name to the famous Port Orford cedar and lies in the arable margin of a region of forested mountain ranges—one of the wildest and inaccessible, yet most scenic localities in America. Battle Rock in the harbor of Port Orford was the scene of a historic conflict between the early settlers and the Indians. The settlers won.

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---

It Should Be Done—
It Can Be Done—
It Must Be Done—
It Will Be Done.

For many, many months, on opening the Diocesan magazine of the district of Southern Florida, we have been greeted by the above lines, with persistent monotony. They refer to the raising of the first hundred thousand of the Diocesan endownment, which has each month reported the slowly increasing amount until after long effort the March issue of the paper greets us with the single line—

IT HAS BEEN DONE!

Every month it has reminded us of the story about what the locomotives said. You remember, there was an engineer who was in need of an engine to take a train of cars up a hill. He approached a big, haughty freight engine with his request, and the engine said impressively, "I've done my work." So he tried a beautiful, shiny passenger engine, and the answer was a cold "I've been out today." But there was a little pony engine that had never been out of the yards, switching around and letting off steam, and the engineer heard it saying, "I wish-sh-sh I could; I wish-sh-sh I could!" "Do you think you could?" he asked, and the little engine got excited and said "I think I could! I think I could! I think I could!" So the engineer let it try. Half way up the hill the little engine's breath came thick and fast, but it kept saying to itself, "I think I can—I think I can—I think I can." And, sure enough, it did. And, coasting easily on the down grade, the little engine sighed happily, "I thought I could; I thought I could; I thought I could!"

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Heights that the heart of ages span,
Folded, at, last, in the infinite plan!

Blue from the light of the Bethlehem sky,
Flows with the purple of Calvary;
Pentecost dies in a crimson sea

That dashes its waves in a sheen of gold;
With the song that the singing trees unfold;
With the laughter and lush of the fields unrolled.

Gold and green, with the Day Spring bright,
Wrapped in the Summer of Trinity light;
Victory, at last, through our Captain's might!

—MARY ALETHEA WOODWARD,
Portland, Oregon.

Are we not satisfied? O sure 'tis best
That, after all, we get us home to rest:
And nowhere can the Flesh true Slumbers have,
But in our truest home, or homely Grave.
There we sleepe sound. There, let the Tempest rore,
The World's proud waves shall dash on us no more.
We are at home, and safe, whatever comes:
Let them fight on, we shall not heare their Drums.

—William Austin, Meditations, 1635.

The Philosopher, with his Gravity, may talk of our Passions, but never Move them; the Orator, with his Address, may Move, but never Please them; and the Poet may Please, but yet not Command them: all these Artists operate upon our Hearts, but at a Distance; only the Musician gets within us, and manages our Passions with an Arbitrary Power. When the Lute and Harp are touch'd with a skilful Hand, it strikes upon the very Soul of Man.—Dr. Charles Hickman, Sermon on St. Cecilia's day, 1695.

AN ADDED SENSE

An old colored man, in reading a well-known hymn which contains the line, "Judge not the Lord by feeble sense," mistook sense for saints, and gave this odd version, "Judge not the Lord by feeble saints."—Christian Herald.

The Greer House in New York announces that it is ready to accommodate and care for students visiting that city and bringing good Church references.

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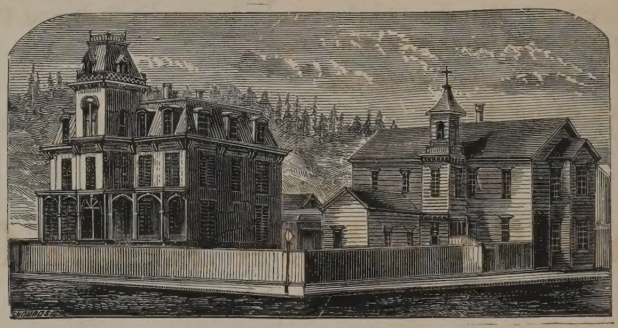
AFTER-THOUGHTS

Inasmuch as this special number has been printed sixteen pages at a time, we find at the end of our task that one or two matters escaped the editorial vigilance. We find that the view of the plant of Calvary Church, Seaside, shown on page 72, was made from the architect's drawing, and that it is somewhat different from the appearance of the plant as constructed and at present existing. The wood cut below is the one referred to in the article on "How Our Church Came to Oregon" (page 32), and showing St. Helen's Hall and Chapel as they were in 1869.



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JOSEPH H. JOHNSON, Bishop of Los Angeles.

"The most valuable kind of propaganda for God and the country."—Ernest W. Stires, St. Thomas' Church, New York City.

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